

The Baptist Record

“THY KINGDOM COME”

OLD SERIES—VOLUME LXII.

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NEW SERIES—VOLUME LII. NO. 33.

BAPTISTS OF THE WORLD WORKING TOGETHER

DR. LOUIE D. NEWTON,* Druid Hills Baptist Church, Atlanta, Georgia

I want to give you some facts about orphanage missions. I always thought that an orphan had lost her parentage. I want you to make this qualifying discrimination in reference to what I am going to use— orphaned missions. These missions are cut off from their parent churches for the time, completely. They haven't lost their parentage, they are cut off from it. I think we ought to say we do not accept the terms of this world revolution. Something has happened to 168 missions since and during this war.

WHAT? There are 168 missions prevented by the war from receiving any support from their parent churches in Germany, Denmark, Norway, Finland, Holland, Belgium and France. Fifty-six of them are Lutheran; 112 are other Protestant missions.

WHERE? In Africa, the Near East, India, China, Japan, Manchuria, Netherlands Indies, other islands of the Pacific, and South America.

HOW MANY WORKERS? Over 2,500 (out of a normal staff of about 4,000) courageously carrying on at their stations.

THEIR ANNUAL BUDGET. Normally a combined budget of about \$5,500,000. After reduction of salaries, suspension of some activities, and increase in local income \$2,000,000 will be needed to maintain these missions on subsistence basis.

WHAT HAS BEEN DONE? Through December, 1940, the churches of the United States had actually sent \$376,096.54 to sustain these “orphaned missions.” (Not including S. B. C. offering.) These “orphaned missions,” in the number of their missionaries and their annual budgets represent a little more than one-seventh of the total Protestant missionary enterprise.

French Missions

The missions of the churches in France have been completely cut off from support from the homeland. More than half of the ministers of the Reformed Church in France were with the army, and churches were scattered by evacuation of large areas. Under these circumstances it was impossible for the Paris Evangelical Missionary Society to obtain the necessary financial support for its missions. The work of the missions had been further disrupted by the calling of a large proportion of the missionary staff to active service in the army. The families of these men remained dependent upon the society for their support. Now to these months of privation is added the burden of adjusting to the loss of all support from France. The work of this great missionary society is in Africa, Madagascar, and the Pacific Islands. Not less than \$100,000 a year will be needed to maintain the work at a minimum.

Finnish Missions

Cabled appeals have been received on behalf of the Finnish missions in southwest Africa, southern Angola, and the Free Church mission in Sikkim, India. Exchange restrictions and the exhaustion of war have deprived these missions of most of the support from their home societies. About \$65,000 is needed to keep the work going.

German Missions

German missionaries in Dutch territories were all interned after the invasion of Holland, and their missions are being supervised by Dutch missionaries. In British territories, excepting in south and southward Africa, most of the men missionaries were interned upon the outbreak of war. However, the British government adopted a liberal policy in relation to all missionary work in its territories, expressing the desire that such work should be maintained in as nearly normal way as

possible. All financial support from Germany has been stopped. Such aid for a number of years has been greatly restricted, simply because the German missionary societies could not obtain from the government sufficient foreign exchange. With the outbreak of war, no exchange for missionary funds was obtainable. This affects all German missions—in Japan, China, Netherlands Indies, and British territories. Assistance given to these missionaries in no way gives aid to the German government. Funds will be sent direct to the missionaries and will have no connection with German governmental restrictions.

Danish Missions

Among the missions supported by the Danish churches are strong, successful missions in Manchuria, India, Syria, and Aden. About \$300,000 will be the minimum needed to sustain this work.

Norwegian Missions

The Norwegian missionaries are located principally in China and Africa, and the work in Madagascar has a great history of notable service. A minimum of \$406,000 will be needed to sustain the missions while they cannot obtain funds from Norway.

Belgian Missions

There is only a very small group of Protestants in Belgium, but that group has manifested a real missionary spirit in the support of missions in Belgian Congo and the adjoining mandated territory of Ruanda-Urundi. To sustain the missions a minimum \$2,500 will be needed.

Dutch Mission

The missionary work of the churches in Holland is almost entirely in Netherlands Indies, with some in Dutch Guiana. On May 10, 1940, with scarcely one day's warning, all communications between Holland and the missions were completely cut off. At the beginning of the war, when all support from Germany was cut off, the Dutch missionaries in the Indies had adopted a plan to assess themselves a percentage of their own salaries in order to share what they had with their associates in this Rhenish mission. Now these Dutch missionaries are themselves without support.

Baptist Missions

British Baptist Missionary Society

The oldest Baptist missionary society in the world, founded October 2, 1792. There are 407 missionaries of the society, working in India, Ceylon, Jamaica, China and Congo.

Norwegian Missions

The Baptists of Norway have missionaries in the Congo with some 1,000 communicants. No money can get from Norway to this mission field. Norwegian-Americans are sending a little money but they are not getting as much as they need.

Danish Missions

The Baptists of Denmark also have mission work in the Congo, with approximately 600 communicants. These brethren are also cut off from all connection with their homeland. Danish-American Baptists are sending some money to these missionaries, but as in the case of the Norwegians they are not adequately cared for.

British Mandated Cameroons

In this territory there were some Baptist missionaries from Germany and a few German-Americans. This work has been greatly crippled by the internment of all the missionaries from Germany, who are now in Jamaica.

French Mandated Cameroons

The work there was started by British missionaries long before that part of Africa was ever a colony of any country. When the Germans took

it as a colony the British missionaries were expelled. When France assumed responsibility for that region at the close of the last war, all German missionaries were expelled. The work is now under the control of the Paris Missionary Society, which is an inter-denominational organization, but the Baptist character of the work has been maintained. French Baptists give all the money they can raise for missions to the Paris Society, and have furnished several missionaries. According to latest information from Dr. W. O. Lewis, secretary of the Baptist World Alliance, there are 43,438 communicants in French Cameroons. The mission is now cut off from help from the Paris society.

Help from Southern Baptists

Through March 12, 1941, Southern Baptists had sent \$188,416.16 to the British Baptist Missionary Society as follows:

Alabama	\$ 7,931.99
Arizona	201.27
Arkansas	1,518.66
District of Columbia	1,137.88
Florida	7,771.43
Georgia	20,298.74
Illinois	1,406.58
Kentucky	9,723.35
Louisiana	5,886.50
Maryland	1,200.48
Mississippi	6,664.15
Missouri	6,125.23
New Mexico	1,290.95
North Carolina	12,993.72
Oklahoma	9,697.35
South Carolina	18,602.61
Tennessee	11,119.19
Texas	43,380.61
Virginia	20,681.35
Miscellaneous States	784.39

Total \$188,416.16

Words of Appreciation

“We are feeling grateful to America for very many things at the present time. When the war is over and the victory—of which we feel assured—is secured for the maintenance of democratic rights, it will have been very largely due to the tremendous and generous help which has come to us from your country. One result of which will have been, I think, to knit the two countries together in far closer bonds of understanding and fellowship than ever before, and that will have great value for the new world which will emerge out of this time of tribulation.”—H. L. Taylor, treasurer, British Baptist Mission Society.

“I shall be grateful if you will convey to the committee of your Convention the deep thankfulness which is felt by those of us who are serving the B. M. S. here in Congo regarding their kind interest. That we have, in addition to valued financial support, the sympathetic interest and earnest intercession of those associated with the Southern Convention, is a source of great encouragement.”—Charles E. Pugh, missionary of the B. M. S., Belgian Congo.

“We are most grateful for the sympathy and co-operation of the Southern Baptists with the Baptist Missionary Society of Great Britain in this time of need and for the most practical form in which this sympathy has been expressed. We have realized afresh during these weeks the real bonds of fellowship which unite Baptist around the world.”—D. S. Wells, Calcutta, India.

From Minutes of Advisory Committee, London

“The president reported that the British Bap-

(Continued on Page 4)

Sparks and Splinters

Dr. J. D. Thompson, Booneville, writes: "Our V. B. S. was unusually fine in all departments. Mrs. W. D. Bush was principal of the School. There was an attendance of 100

Our annual meeting began June 22 and closed July 3. Brother M. E. Perry preached for us to the delight and good of us all. He is indeed a true preacher of the word. His work among us was indeed stimulating to the church life. Brother N. R. Hickman of Petersburg, Tennessee led the singing. I certainly feel that these brethren did a fine work here with us.

During the meeting there were fifteen additions to the church. The first Sunday after the meeting there were five more. We have just closed a study course in the Intermediate Union of the B. T. U. using the book, "The Meaning of Church Membership," twenty in the class.

Just closed a six day meeting in the Thrasher Church. There were fourteen additions to the church. Rev. James Basden of Germantown, Tennessee preached, and Robert Moore of Thrasher directed the singing.

I will preach in a meeting at Candler's Chapel Church beginning Sunday night, July 27th. Pray for us."

—J. D. THOMPSON

Dr. B. Frank Smith of Lyon welcomed four new members last Sunday, three by baptism. During his two and half years service with Lyon and Jonestown seventy-two have come into these churches, with a net gain of fifty-nine, of which thirty-six were by baptism.

Our revival begins at Concord the second Sunday in August, with Brother Otis Perry preaching and Brother J. L. Moran leading the singing. Pray with us.

—ROBERT I. MARTIN

Last week Hope Church, Neshoba County, had revival and Bible school. It was a great time of teaching and preaching the Word. This week we are in revival at Spring Creek and plan a Bible school to follow. Pray for us.

—F. G. WILBORA

The V. B. S. of the Pine Grove Baptist Church closed July 25th, with an average attendance of 66, enrollment of 86. This fine V. B. S. was sponsored by the Brotherhood of the church. Reverend S. B. Herrington is pastor.

—EVELYN PRICE, Reporter

The Friendship Church, Lincoln County, reports a fine V. B. S. with 38 in attendance. During the same week they also had a singing school, led by George Godwin. They have a church library now which is proving a blessing to the membership. Pastor Solie Smith, Stonewall, preached during their recent revival, when there were 10 additions to the church, 5 by letter and 5 by baptism. The Training Union Director, Charlie Lee Posey, plans a training school in the immediate future, with courses for all four unions.

—BERNICE POSEY

"We had a gracious season of fellowship with Pastor H. A. Childress and the good folks of the Bethesda church in Oktibbeha county this week. There were seven who came for baptism and two by letter. Pastor Childress is greatly loved of his people there and in all his churches. The Lord is using him in a large way for the advancement of the Kingdom.

—R. D. PEARSON

Reverend J. E. Wills, Newton, is in Riley Hospital in Meridian where he had an appendectomy Monday morning. He stood the operation well and is getting along nicely.

In a meeting at Tate Street Church, Corinth, in which Pastor A. B. Jones had the assistance of Rev. C. E. Patch, there were fifteen additions and the prospect of several others. The work is going well.

Circulation Manager, Rev. A. L. Goodrich, began last week a seven weeks series of evangelistic meetings.

EPHESUS

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:1-7.

The passionless church. Ephesus, the capital of the Roman province of Asia, was situated at the mouth of the river Cayster, several miles from the open sea. It was on the main route from Rome to the East. Governors of the provinces of Asia Minor always landed at Ephesus. Once a magnificent city, the site of one of the Seven Wonders of the world, and called "The Light of Asia," it is today but "the quiet of a vast cemetery of the ancient days."

Christianity may have been planted in Ephesus by Jews from Pontus and Asia who were present at Pentecost. Or, it may have been done by Aquila and Priscilla. Apollos preached the gospel in Ephesus. Paul spent, in round numbers, three years there. He delivered a farewell message to the elders of the church in the year 57. That address sounded a warning which, had it been heeded, would have produced a situation different from what existed when John wrote from Patmos. Five years after the address, Paul wrote perhaps the most profound of all his letters to this church as the representative. The last lines from Paul were written to the youthful pastor at Ephesus.

John, the beloved, spent his last years there and his body was buried on one of the neighboring hills. Dr. J. L. Campbell strikingly says: "Apollos prepared the soul, Paul planted it, Timothy cultivated it, John watered it, and God gave the increase." How highly favored was the church ministered to by these mighty men of God! Was any other church ever so blessed in its ministers?

John gives us a picture of this church a generation after the picture we saw in Acts. The church is outwardly quite orderly and admirable. It is at work, toiling in its efforts, patient in suffering, non-fellowshipping wicked men, rejecting false apostles, bearing burdens uncomplainingly, and unwearied in its service. The casual observer would speak very highly of a church in the twentieth century of whom all these good things could truly be said.

The Master who holds fast the seven stars and walks to and fro among the seven lampstands detects with his penetrating eye a fatal fault in the church. Its joy found at conversion was gone, its passion for the conversion of sinners was dead. The church had become, in Browning's apt phrase—

"Faultily faultless, icily regular, splendidly null."

The fires of evangelism were quenched. That which made it irresistibly successful in the beginning was lost. Unless it repeated and reproduced its first work of evangelism it would cease to be a church.

Modern churches should be admonished and instructed by Jesus' words to this church. Ere they realize it, they may find themselves in the same situation. Services held with decorum; orthodox sermons delivered regularly; offerings to missions, education and charities; but no converting power. The outward forms remain, but that which gives life, growth and power is departed. To make a confession, that is what I most dread in my ministry. Paul said of the Thessalonians "work

Pastoral Problems

By Norman W. Cox

"Getting at the Facts"

Frequently we meet the problem of getting at the facts of a given matter or situation. Continually we hear things that do not seem to be true, but may be. And much of the time we hear things that are told for the truth and what we hear is not true. We must watch lest we believe what we want to think is true without proper investigation and disbelieve what we do not want to be true without properly finding facts.

Many times we meet people who are strongly for something and they claim much support for their position from the other members of the church. It is easy for one who believes or wants to believe that everybody else agrees with him. Not infrequently I have found the situation where three or four zealously enthusiastic members wanted the church to do something. They had had some lively conversations about it. They imagined the church was eager to do what they wanted to do. A little investigation disclosed that the vast majority of the church knew nothing, absolutely nothing, about it and not a few were equally as strong against it.

The pastor is one person who needs to be sure of the facts before he proceeds to talk or take a position. Years of experience will bring him around to a few convictions about this matter.

First, bad news is greatly exaggerated.

Second, appearances are often deceptive.

Third, good news is usually weakly publicized.

Fourth, people easily misunderstand.

Fifth do not talk unless you know what you are talking about.

—BR—

FINANCING THE MINISTERS' RETIREMENT PLAN

The method of financing the Ministers' Retirement Plan is so simple that no church in the state should be left out. Take, for example, Pastor A., who has a salary of \$2000 per year, with home furnished. The basis of his payments is \$2300 (15 per cent of salary—\$300—is added because home is provided). He pays 3 per cent of \$2300 as his dues—\$69 per year of \$5.75 per month—and sends it to the State Convention treasurer. The church adds a like 3 per cent and forwards it to the State treasurer. Then the State Convention itself adds 2 per cent more—\$46 per year or \$2.53 per month. The \$5.75 from the preacher, added to the \$5.75 from the church plus \$2.83 from the state, makes a total of 8 per cent or \$14.33 which is forwarded monthly to the Relief and Annuity Board, Dallas. The same percentage holds true for all churches and pastors.

Secretary Thomas J. Watts is pleased with the response of the ministers and churches over the South, but there are many more who should be participating. Plan to start in August. Then send me your application blank, that I may certify it and forward it to Dallas.

D. A. McCall, Executive Secretary and Treasurer
Jackson, Mississippi

—BR—

It was our pleasure to have Rev. D. A. McCall, executive secretary, with us for the week's meeting. The Bethel Baptist Church was greatly blessed by his Ministry of Gospel preaching and personal contacts. The sermons were heart-stirring messages, filled with God's Word and having a practical application to present needs. We feel that the church was both edified and inspired in the work of the Gospel. In addition to present results the revival series will bear fruit in the future. We are deeply grateful to Brother McCall.

J. W. T. SILER, Pastor

of faith—labor of love—patience of hope." John said of Ephesus "work . . . labor . . . patience." The faith, love, and hope are missing. These were the motives that made effective the work, labor, and patience, and without them these are but sounding brass and clanging cymbal."

—McDaniel, "Churches of The New Testament"

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I.

The monies on hand, the monies coming in on debts during the months of August, September and October will determine the amount of bonds called in December. We have to give 30 days notice. Everybody plan to pay up, and all treasurers plan to send every dollar possible to us not a day later than October 20th. We are afraid to guess, yet, at that time we should be able to call \$50,000 or \$100,000 in bonds. One third of the full amount would be \$130,000 for this year. We will pay it if you will send it in.

II.

The Now Club program was suggested to the 1939 Mississippi Baptist Convention. It was passed along to and fully authorized at the following Convention Board meeting. It has been approved at about every Baptist session of everybody since.

III.

A Fable For Baptists

By J. E. Dillard

I.

A friend in Arkansas told me a fable of the Uncle Remus variety: The animals listened to Brother Possum as he told of his wierd experiences of the peculiar sights he had seen and strange sensations he had felt and how he thought there was something terribly wrong with all the world. Indeed, he had come to the conclusion that the whole thing was upside down or downside up.

The animals finally persuaded Brother Possum to consult a specialist. He did so. Dr. Owl made a careful examination of Brother Possum's head, eyes, feet, and other parts of his anatomy. He then asked some rather embarrassing questions:

"Brother Possum, isn't it a fact that you have been running around a good deal at night? And isn't it true that you sometimes climb trees when it is dark? And don't you sometimes wrap your tail around the limb of a tree and let your head hang down? And don't you frequently view the world from this strained and unnatural position? Now, the main trouble is not so much with the world as it is with the way you look at it."

Seeing things awry or upside down is a common fault. A man said to me, "Our leaders are responsible for Southern Baptists' being in debt and they ought to be made to pay the debt." You are looking at it the wrong way. The fact is, our leaders carried out the expressed wishes of our people. Our people subscribed more than enough to care for the program, but many failed to pay their subscriptions. Our leaders paid theirs, and if the others had done so we would have had no debt, and if those still living who failed to pay their pledges would do so now we would have a debtless denomination before the convention meets.

Another said, "We have a debt of our own and can't afford to take a collection to pay yours." That is the way you look at it. These debts are the obligations of Southern Baptists and if you are a Southern Baptist then you are obligated. We are a democracy. Then, too, the surest way to get debts paid upon your local church is to get the members to help pay the debts of the denomination. A man who works for the good of the community will not neglect his own home, and the Baptist who loves and supports his denomination will not neglect his own pastor and church.

A third man said, "Let's ask everybody for sixty-five cents apiece and clean the debt up in a single day." That would be fine if it could be done, but all experience is against it. Not half of the members present would subscribe to the plan and not all who did subscribe would pay. It has always been a minority who have furnished the attendance, the workers, and means for the support of the work.

Let us make the dependable minority as large as possible, but in the meantime let us do our best for him who did his best for us. If this minority will work and pray and pay we shall soon have a debtless day. Let us enroll new members in the Hundred Thousand Club and make a cash offer-

ing for a debtless denomination by 1945.

II.

Grandfather used to tell about a neighbor who sat on his porch with a rifle, just firing at nothing in particular. When asked the reason for this strange conduct the man replied: "Well, it gives me good exercise without walking around; it helps purify the atmosphere, and then I might hit a stray coon sometime." But he never did.

It is a fine thing to aim at something definite. My experience in the pastorate taught me that we always did better when we set a challenging goal.

We had a slogan: "Southside always succeeds." During the eighteen years of my happy pastorate we never failed to reach a goal. This created a psychology of success instead of defeat. We were careful never to set a goal so high that we knew we could not reach it, nor so low that we did not have to work hard.

Other churches and pastors do that way and succeed gloriously.

IV.

No. 433 for \$50, No. 409 for \$100, No. 1896 for \$36, Friendship church in Leake county, (W. M. Bell, worker).

No. 1911 for \$36, No. 1912 for \$36, No. 1913 for \$36, No. 1914 for \$36, No. 1915 for \$36, No. 1916 for \$36, plus \$9, No. 458 for \$50 plus \$10, No. 459 for \$50, No. 437 for \$100, Walnut Grove in Leake county, (Thomas, McKee and Paschal workers).

No. 1771 for \$36, No. 1772 for \$36 No. 1773 for \$36, No. 1774 for \$36, Saltillo church in Lee county, (Rev. F. G. Wilborn, worker).

No. 1827 for \$36, Mt. Moriah church in Lincoln (Mrs. T. W. Hickman, worker).

No. 1770 for \$36, Center Terrace in Madison, (Rev. J. D. Walker, worker).

No. 1902 for \$36, No. 1903 for \$36. No. 1904 for \$36, No. 1905 for \$36, Union church in Newton county, (Rev. L. B. Cobb, worker).

No. 1909 for \$36, No. 1910 for \$36, Good Hope church in Panola county, (Edith Baker, worker).

No. 436 for \$100 and No. 457 for \$50, Spring Hill church in Pearl River county, (Mrs. W. W. Reed, worker).

No. 1856 for \$36, No. 1857 for \$36, Picayune First, in Pearl River county, (Mrs. L. L. Tyler, worker).

No. 1894 for \$36, No. 1895 for \$36, from Tangipahoa church in Pike county, (B. E. Wilson, worker).

No. 1684 for \$36 No. 1685 for \$36, Forest in Scott county, (Hightower, field worker).

No. 1901 for \$36. Lake church in Scott county, (Miss Baggett worker).

No. 431 for \$100, Sumner in Tallahatchie, (J. H. Pennebaker, worker).

No. 1777 for \$36, Friendship No. 2 in Tallahatchie, (J. H. Pennebaker, worker).

No. 1858 for \$36, No. 1859 for \$36, Elmo church in Union Association, (Mrs. Guy Case, worker).

No. 432 for \$100, No. 433 for \$100, No. 434 for \$100, No. 435 for \$100, Magee's Creek church in Walthall county, (Rev. J. B. Ray, worker).

No. 1776 for \$36, No. 1778 for \$36, No. 1779 for \$36, No. 1780 for \$36, No. 1886 for \$36, No. 1887 for \$36, No. 1888 for \$36, No. 1889 for \$36, No. 1890 for \$36, No. 1891 for \$36, No. 1892 for \$36, No. 1893 for \$36, Enon church in Walthall county, (Rev. J. B. Ray, worker).

No. 1906 for \$36, No. 1907 for \$36, No. 1908 for \$36, from Mt. Zion church in Wayne county, (Mrs. C. P. Gilbert, worker).

No. 1831 for \$36, No. 1832 for \$36, No. 1834 for \$36, No. 1835 for \$36, Bentonla in Yazoo county, (A. M. Brumfield, worker).

No. 1969 for \$36, No. 1970 for \$36, No. 1971 for \$36, No. 1972 for \$36, No. 1973 for \$36, No. 1974 for \$36, No. 1975 for \$36, No. 1976 for \$36, No. 1977 for \$36, No. 475 for \$50, No. 438 for \$100, from Corinth in Alcorn, (L. S. Wright, worker).

No. 439 for \$100 Fellowship in Choctaw, (Mrs. J. D. Weeks, worker).

No. 1928 for \$36, No. 1929 for \$36 plus 3, No. 1930 for \$36, No. 1931 for \$36 plus \$3. Oak Grove in Clarke county, (Mrs. Bill Beckman, worker).

No. 444 for \$100, No. 22 for \$500, West Point church in Clay county.

No. 1872 for \$36, No. 1873 for \$36, No. 1874 for \$35 Antioch in Copiah county, (McLaurin, field worker).

No. 1875 for \$36, No. 1868 for \$36, No. 1869 for

\$36, No. 1870 for \$36, No. 1876 for \$36, No. 1877 for \$36, No. 1878 for \$36, No. 297 for \$50, No. 298 for \$50, Pine Bluff in Copiah, (McLaurin, field worker).

No. 1950 for \$36, No. 1951 for \$36, No. 1952 for \$36, Hazlehurst in Copiah, (Dr. Geo. P. White, worker).

No. 1964 for \$36, No. 1965 for \$36, Pleasant Hill in Copiah, (R. L. Thetford, worker).

No. 299 for \$50, No. 300 for \$50, No. 301 for \$50 plus \$6, Sardis in Copiah county (McLaurin, field worker).

No. 1966 for \$36, Guirport 1st in Gulf Coast, (Mrs. M. McCarney, worker).

No. 1871 for \$36, Jackson-Calvary in Hinds-Warren, (McLaurin field worker).

No. 441 for \$100, No. 442 for \$100, No. 443 for \$100, Jackson—1st, in Hinds-Warren, (McLaurin, worker).

No. 1927 for \$36, No. 461 for \$50, Pickens in Holmes county, (Mrs. M. M. Whitworth, worker).

No. 1953 for \$36, No. 1954 for \$36, No. 1955 for \$36, No. 1956 for \$36, Moss Point First, in Jackson county, (Mrs. De Lashmet, worker).

No. 1515 for \$36, No. 1516 for \$36, Bethany in Jeff Davis, (Hightower, field worker).

No. 1514 for \$36, Hebron in Jeff Davis, (Hightower, field worker).

No. 476 for \$50, Scooba in Kemper county, (Annie May Kavanaugh, worker).

No. 440 for \$100, Oxford—1st in Lafayette, (M. Fudge, worker).

No. 1879 for \$36, No. 1880 for \$36, No. 1881 for \$36, No. 1882 for \$36, No. 477 for \$50, Meridian-Highland in Lauderdale, (Mrs. Bailey, worker).

No. 1883 for \$36, Midway in Lauderdale.

No. 1884 for \$36, Zion Hill in Lebanon, (Mrs. Dunagin worker).

No. 1963 for \$36, Mars Hill in Mississippi, (Ben Walker, worker).

No. 1981 for \$36, No. 1980 for \$36, Union in Newton county, (L. B. Cobb, worker).

No. 1932 for \$36, No. 1944 for \$36, No. 1934 for \$36, No. 1935 for \$36, No. 1936 for \$36, No. 1885 for \$36, Maben in Oktibbeha county, (Mr. Dalton and Mrs. Johnson, workers).

No. 1937 for \$36, Picayune in Pearl River, (Mrs. L. L. Tyler, worker).

No. 1979 for \$36, No. 1978 for \$36, Poplarville in Pearl River, (Mrs. Claude Hamilton, worker).

No. 1938 for \$36, No. 1939 for \$36 plus \$3, No. 1940 for \$36, No. 1941 for \$36 plus \$3, No. 1942 for \$36, plus \$9, No. 1043 for \$36, No. 1944 for \$36 plus \$3, No. 1945 for \$36, No. 1946 for \$36, No. 1947 for \$36, No. 1948 for \$36, No. 1949 for \$36, No. 462 for \$50, No. 463 for \$50, No. 464 for \$50, No. 465 for \$50, No. 466 for \$50, No. 467 for \$50, No. 468 for \$50, No. 465 for \$50, No. 470 for \$50 plus \$10, No. 471 for \$50 plus \$4, No. 472 for \$50 plus \$10, No. 473 for \$50, plus \$10, Summit in Pike county, Mr. Hurst and Dr. Quin, workers).

No. 1967 for \$36, No. 1968 for \$36, Baxton in Simpson.

No. 2036 for \$36, Sumner in Tallahatchie, (Mrs. L. A. Chamblin, worker).

No. 1957 for \$36, No. 1958 for \$36, No. 1959 for \$36, No. 1960 for \$36, No. 1961 for \$36, No. 1962 for \$36, Port Gibson in Union Association, (H. B. Hudson, worker).

No. 2037 for \$36, Crystal Springs in Walthall county, (Rev. J. B. Ray, worker).

No. 1982 for \$36, Mt. Zion in Wayne county, (Mrs. C. P. Gilbert, worker).

No. 474 for \$50 plus \$10, Concord in Yazoo county, (E. M. May, worker).

No. 2070 for \$36, Derma in Calhoun county, (Mrs. S. Mabry, worker).

No. 2068 for \$36, Houston in Chickasaw county, (Mrs. Walter Terry, worker).

No. 2069 for \$36, West Point in Clay, (R. W. Pryor, worker).

No. 1989 for \$36, No. 1991 for \$36, No. 1992 for \$36, No. 199) for \$36, No. 1994 for \$36, No. 1995 for \$36, No. 1996 for \$36, Bethel in Copiah county, (McLaurin, field worker).

No. 1984 for \$36 No. 1985 for \$36, No. 1986 for \$36, No. 1987 for \$36, No. 1988 for \$36, New Providence in Copiah county, (McLaurin, field worker).

No. 2038 for \$36, No. 2039 for \$36, No. 2040 for

(Continued on Page 4)

EDITORIALS

CHRISTIAN AMERICA

"Only let your citizenship be as becometh the gospel of Christ."—Phil. 1:27.

On a summit overlooking the bay where the Mayflower landed is a statue. There are four seated figures, representing Law, Morality, Freedom and Education. In the center, upon a lofty shaft of granite stands Faith with an open Bible in one hand, the other hand pointing upward toward the throne of the unseen God. Even more than the pagan goddess of Liberty in New York harbor, this statue represents America . . . the true America.

For its true of America as of no other nation that she was founded a Christian nation. God had a hand in selecting the settlers who laid the foundation of the thirteen original colonies. While the Spanish, who conquered the south and the French, who conquered the north, seem to have been motivated largely by the search for adventure and gold, the New England settlers came with their wives, their children, their Bibles, fleeing religious persecution and seeking a new commonwealth wherein they could worship God according to the dictates of their consciences. One of the purposes enumerated in the charter of the settlers at Jamestown in 1606 was "To propagate the Christian religion." The Mayflower Compact, drawn up on shipboard, begins: "In the name of God, amen."

The first Continental Congress was opened, not with a formal prayer delivered by a chaplain, but with every representative upon his knees praying for God's guidance. In the early days of the revolution congress passed a resolution calling upon the citizenship to repent of their sins, and to seek forgiveness through the mediation of Christ. We read with pride and emotion the story of the blood-stained footprints of the barefooted Colonial army in the snows of Valley Forge, but how many are familiar with the statement of a great American historian who wrote: "The preachers of the revolution were the secret of the moral energy which sustained the republic in its national weakness against the super numbers and discipline, and all the powers of England." How many know that a reward of 5,000 pounds was offered for the head of Richard Furman, who was sent by the civil authorities to preach through North Carolina?

Our American government, institutions, and way of life are based upon the dignity of the individual, that every man is born free and equal, and is endowed by his Creator with certain inalienable rights among which are life, liberty, and the pursuit of happiness. These principles are found nowhere else in the world except in the teachings of evangelistic Christianity.

Our American Constitution, the bulwark of our liberties, was founded upon Christian principles. Daniel Webster said: "There is nothing we can look for more certainly than the general principle that Christianity is a part of the law of the land." Judge F. W. Dent, long dean of the Law School of Columbia University, said: "Should we tear Christianity from our laws we would rob our laws of its fairest jewels, arrest its growth, and unfit it as a vehicle of progress." Chief Justice Kent of the Supreme Court said: "We are a Christian people, and the morality of our country is deeply grained on Christianity."

America, in her long and glorious history, has influenced the other nations of the world toward freedom, but that freedom lacked in other nations the sustaining, undergirding, inspiring influence of the free congregational churches in every community, and the type of education represented by "the little red school house," and they retained their ancient titled and privileged classes. The result is that America remains almost the only place on earth where true freedom is known.

America is far from Christian today. The hardest question the Christian missionary faces on his field is how he can reconcile the evils that exist in America with the religion he is teaching. The underworld empire of crime, racketeering, the high per capita murder rate, political corruption in the cities, the violent and constant labor strikes, the army of the unemployed, the horde of homeless migrants, the huge fortunes and grinding poverty,

to name at random some of the more pressing problems that call for a fearless application of the principles of Christianity to our social and economic structure.

One has only to read one of the fearless exposes of Courtney Riley Cooper, or make an investigation himself, to have his blood chilled by the widespread prostitution of youth by the roadside tavern, dance hall, night club and other places of "amusement." One remembers Joel's prophecy against Israel: "They have given a boy for a harlot, and sold a girl for wine, that they might drink." (Joel 3:3). One of the darkest blots on the pages of American history was the repudiation of the eighteenth amendment by an organized system of propaganda that had no more regard for truth than Hitler. In fact one can hardly read the fiery prophets of Israel's decline . . . Joel, Amos, Micah, and the rest, without feeling that they might be written almost word for word against America today.

The American way of life was never in greater peril. Since the American way of life is based upon Christian principles and Christian ideals, does it not stand to reason that true patriotism NOW, in the year of Our Lord 1941, consists in the united and determined effort to "Make America Christian"? I have recently seen the title of a book by my good friend, Dr. R. C. Campbell "Saving America To Save The World." I have not read the book, but the title indicates our problem and our task. Is it not logical, on the contrary, to hold that those influences which seek to undermine the morals and spiritual strength of American are subversive elements, almost, if not quite as dangerous as the German-American Bund, the Communists, or other alien groups? Is it not time that we who are the chosen spiritual advisers and religious leaders be true prophets, and call our people to the colors for a determined and aggressive campaign for righteousness in every city, in every rural community, everywhere? Such an effort will be much criticized and misnamed. There are many "appeasers," some of them in pulpits, more in the pews. But the way of the prophet is never easy. Ours is a spiritual warfare, against the rulers of the darkness of this world, but it must not be in vague terms and for indefinite goals. The prophets of Israel named definite crimes against the nation's life . . . so must we.

"God of our Fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine:
Lord God of Hosts, be with us yet,
Lest we forget! Lest we forget!

—BR—

BAPTIST OF THE WORLD WORKING TOGETHER

(Continued from Page 1)

tists continue to collect funds in the interest of the countries from which they are now excluded, with the object of applying them to relief when the close of the war offers opportunity. Some concern was expressed lest political intrigue, with the unavowed object of breaking the British blockade, should mislead the American public as to the actual situation."

"The warmest appreciation of the generous and fraternal attitude of the American Baptists assisting the British Baptist Missionary Society found expression."

From Dr. Rusbrooke:

"Be sure of this: Britain is in good heart. We know that the path to be trodden will be thorny and that much may have to be endured, but there is unbroken confidence regarding the end. Attempts to terrorize and demoralize our civil population have utterly failed. Instead of enfeebling resolution, they fortify. We know the decisive struggle has yet to come, but do not fear it. Nevertheless we need all the help the U. S. A. will send and hope it will be speeded up."—(January 27, 1941.)

"We are not going under; but the sooner and the greater the help from America the earlier the victory and the less the suffering to be endured. It surprises me that there should still be so many in the States who seem unteachably blind to the menace of the time. We have on our side paid a fearful price for our slow learning—a little more delay and we should have been lost. The penalty for

refusing to face unpleasant facts has been heavy, and is not yet fully paid. In the order of the world, judgment falls almost as heavily on lethargic defense of good as on active promotion of evil. That grim lesson has been forced home to us; your people, further from the battleline, are still in danger of learning it too slowly. If you shrink from doing all you can through fear of being actively engaged in war, you will be taking the sure way to bring about the result."—February 8, 1941.)

"Meanwhile, our World Alliance stands. We must sternly refuse to cherish the idea that anything on earth can break the unity of those who are one in Christ. The ideals we represent are those on which a new world-order must eventually rest."

*Delivered at Seminary Pastors' Conference, Louisville, Kentucky, 1941.

NOW CLUB

(Continued from Page 3)

\$36, No. 2041 for \$36, No. 2042 for \$36, No. 2043 for \$36, Pilgrim's Rest church in Copiah, (McLaurin, field worker).

No. 1997 for \$36, No. 1998 for \$36, No. 1999 for \$36, No. 2000 for \$36. Pleasant Hill in Copiah county, (McLaurin, field worker).

No. 445 for \$100, Brooksville in Noxubee county, (John K. Wilson, worker).

No. 479 for \$50 Sand Hill in Attala (Rev. L. C. Giles, worker).

No. 478 for \$50, New Salem church in Carroll county, (R. M. Read, worker).

No. 451 for \$100, Houston in Chickasaw.

No. 2044 for \$36, No. 2045 for \$36, No. 2046 for \$36, No. 2047 for \$36, No. 2048 for \$36, No. 2049 for \$36, No. 2050 for \$36, No. 302 for \$50, Pilgrim's Rest in Copiah (McLaurin, field worker).

No. 447 for \$100, No. 448 for \$100, No. 23 for \$500, Natchez—1st in Franklin, (W. M. S.)

No. 2054 for \$36 No. 2055 for \$36, Calvary in Hinds Warren, (McLaurin, field worker).

No. 2081 for \$36, No. 2083 for \$36, No. 2083 for \$36, No. 2084 for \$36, No. 2085 for \$36, Clinton in Hinds-Warren, (Prof. J. R. Hitt, worker).

No. 2075 for \$36, Prentiss in Jeff Davis.

No. 10 for \$250 from Guntown in Lee county, (Mrs. C. E. Rhodes, worker).

No. 2086 for \$36, No. 2087 for \$36, No. 2088 for \$36, No. 2089 for \$36, No. 2090 for \$36, No. 2091 for \$36, No. 2082 for \$36, No. 2093 for \$36, No. 480 for \$50 plus 4, No. 2094 for \$3, No. 2095 for \$36, plus \$3, No. 2096 for \$36, No. 2097 for \$36, No. 2098 for \$36, No. 2099 for \$36, No. 452 for \$100, No. 453 for \$100, No. 454 for \$100, No. 455 for \$100, Brookhaven in Lincoln county.

No. 2051 for \$36, No. 2052 for \$36, No. 2053 for \$36, No. 303 for \$50, No. 450 for \$50 Harrisville in Simpson, (McLaurin, field worker).

No. 449 for \$100, New Harmony in Neshoba.

No. 2071 for \$36, No. 2072 for \$36, \$3 extra, No. 2073 for \$36, No. 2074 for \$36, Philadelphia in Neshoba, (R. V. Taylor, worker).

No. 2076 for \$36, No. 2077 for \$36, Rock Branch in Newton, (H. L. Laird, worker).

No. 446 for \$100, Brooksville in Noxubee, (John K. Wilson, worker).

No. 450 for \$100, Rocky Springs in Yazoo county (Mrs. R. V. Shurley, worker).

No. 2078 for \$36, No. 2079 for \$36, No. 2080 for \$36, Yazoo City in Yazoo county, (Mrs. Brame, worker).

The Baptist Record

Published Every Thursday by the
Mississippi Baptist Convention Board
Baptist Building, Jackson, Mississippi

D. A. McCALL Executive Secretary
P. I. LIPSEY Editor and Business Manager
A. L. GOODRICH Circulation Manager

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

MISSISSIPPI BAPTISTS

I.

STATE MISSION POSTER.

We suggest you take pp 12-13 from last week's issue of The Baptist Record as your 1941 State Mission Poster. Use it on your bulletin board. Put it up in assembly rooms and class rooms. Post it in your study or reading room. It will help you to remember your own State for Christ's sake!

II.

We are indebted to Dr. E. P. Alldredge, Nashville, for statistics we have been presenting Baptist Record readers. He is outstanding in that field. Blessings upon him!

III.

Our Baptist people would do well to remember that simple courtesy due the pastor and church in having him preside at funerals and weddings of members, even though other preachers may be used.

The people also have some "rights."

A little thoughtfulness will see all "rights" observed.

Soon after leaving a field a young couple, close friends, came to ask about the wedding. The new pastor had not had time to win their personal affection. They unwittingly left him out of all planning. We suggested that he be used. That suited them. All the proprieties of the occasion were observed.

We have not had problems here because jealousy is not one of our weaknesses.

Funerals and weddings are poor places to pay off grudges.

Don't forget! Pastors called to take trips for members of other churches should have at least expenses refunded.

"Let everything be done in decency and in order."

IV.

A good summertime Sunday morning congregation at Calhoun City. They are having additions right along.

With Pastor J. W. T. Siler at Bethel. Forced to miss first two days in other engagements but Pastor Siler carried on. This is a good substantial rural community. Four additions. Indebted to Brother and Mrs. Siler for the hospitality of their fine home.

Back to Jackson for funeral service for L. E. Walrod. While in camp he wrote for his Bible months before he became sick. We had the privilege of baptizing him while in Jackson. His family are great ENCOURAGERS. "Blessed are the dead who die in the Lord."

—BR—

Dr. A. L. Emerson of Hernando is announcing that the Fifth Sunday meeting of DeSoto County Baptists will not be held this month. It will be the first time this organization has failed to meet in a number of years as a result of the interested and persistent effort of Dr. Emerson. For more than thirty years he has been a deacon in the Hernando church and notwithstanding the heavy duties of an extensive medical practice he has always found time for the Lord's work in his local church, in his county association and that of the denomination at large. Would there were more like him.

—A Pastor in the county

Just closed a meeting with my Father, Reverend Jack Cranford at Willow Grove Church in Covington County. There were 21 confessions of faith and 2 came by letter. This was our seventh meeting with this church.

—David T. Cranford

The Neshoba Church recently called Reverend Riley Munday as pastor. Reverend W. B. Abel of Meridian, assisted in their revival, with excellent results. They have just finished a training course and V. B. S. They hope to dedicate their new building within the year.

The Clarke College reporter sends word of the fine work of two of their students, John Carter of Cordova, Tennessee, and Jesse Young of Citronelle, Alabama. They recently held a youth revival at Germantown, Tennessee, with fine results.

The Morrison Chapel Baptist Church had a number of old friends home for their home coming Sunday, August 3. Reverend J. B. Smith brought the message in the morning service.

CUBA

By D. A. McCall

Cuba, the "Queen of the Antilles," is the largest and richest island of the West Indies. It is 730 miles long and averages 50 miles in width. The island would extend from New York to Chicago. It is famous for disappearing rivers.

Thirty species of palm trees are found on this island. The Royal palm is appreciated for its varied use. It frequently grows to 100 feet in height and serves as timber for building huts, provides thatch for the roof, utensils for the kitchen, medicines and preserved delicacies.

How bountifully God our Father provides for us. How ruthless man is in his destructive methods at times.

Forests of cedar, mahogany, pine, ebony, rosewood and logwood cover nearly one half of the island.

Fruits in abundance are found as, bananas, pineapple, orange, lemon, grapefruit, mango, guava, and alligator pear. Exports total millions of dollars.

Four million tons of cane sugar are produced annually.

Tobacco is the second crop and then some cereals, cotton, coffee, and cacao.

Iron, asphalt, manganese, and copper and other minerals are found in quantities but little developed.

Cuba is much richer in her people.

Native Cubans make up 60 per cent of the population. Negroes, foreign born whites and a few Chinese make up the other 40 per cent.

Cuba was discovered by Columbus in 1492. Misgovernment, oppression and revolt in cycles characterized the political life of the people for years. Psa. 2.

The sinking of the Maine in 1898 brought in the United States for three years.

The Republic was established in 1902.

A dozen cities with populations of 50,000-100,000 have grown up. Havana, the capital, has a population of 700,000 people. Cuba has a population of four million.

Three thousand miles of main line railroads have been built. Some 3,000 miles more have been constructed by sugar companies.

This is the island we had the privilege of visiting by plane, Friday, February 14, 1941.

Dr. M. N. McCall, Home Board Missionary met us. Pastor Martinus was with him.

Soon we were comfortably fixed in a room at the home of the missionaries and seminary students.

We visited 5 of our churches that first afternoon. In the evening we drove out twenty miles to a town of 6,000 for the last service of a revival. The house was filled, with some looking through the windows from the sidewalk.

Their first song was, "Sunshine in the Soul." Next, they sang, "But drops of grief can ne'er repay the debt of love I owe."

The preacher spoke from the text, John 9:25, "One thing I know, that, whereas I was blind, now I see." After which they sang, "Nothing but the Blood." Some 10-15 persons stood saying thereby they had accepted Jesus during the week. A man and woman then stood up for Jesus for the first time. The entire service was in Spanish.

We had noted "God is love" was placed on the wall or pulpit of every church visited.

Brother Martinus, a Spaniard, was converted at 12 years but the deacons objected to his being baptized because of his youth. He was back in Spain five years ago and some of the same deacons heard him preach.

His face glowed as he told of a recent revival in his church, when 120 persons gave testimony (meaning to them confessing Christ as Saviour). Several said they had never heard the Gospel before. Others had been in Sunday school in younger years.

All of this scene is laid 90-200 miles from our own Southland—the "Bible belt."

Out of a population of 4 million only 40,000 are Christians. This is 1 per cent or, one out of each 100. What of the Power of the Gospel?

In Cardenas the churches had been in revivals in which some 700 persons "gave testimony." Catholics at once planned big mass meetings telling the

people "the Protestants are the cause of all Cuba's trouble."

On the wall of one church we had noted Proverbs 22:6 inscribed, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Oh, the young people, the men and women we saw in the services!

We saw 130 present in the Baptist Temple B. T. U. Saturday night. This church conducts 10 missions at this time. One is a Sunday school meeting in a cemetery. We visited it and saw about 50 persons in attendance. We heard them sing, "Bringing in the Sheaves," and, "Stepping in the Light."

At Baptist Temple on Sunday we saw a small crowd at the English Sunday school but 300 were present at the Cuban Sunday school at 1:30 p. m. We were in 6 services this day, speaking Christ's message in two of them.

The house was filled at the evening service. We were privileged to preach from Psalm 22, Dr. McCall serving as interpreter. One man "stood up for Jesus." Two were baptized.

Baptist Temple had to put its own prayer meeting on Friday night because every other night was taken by other services. Eight churches have come out of this great church in the heart of Havana.

You may be interested in this Sunday schedule at Baptist Temple:

8:00 a. m. Public Radio Service.

9:30 a. m. English Worship Service.

10:30 a. m. English Worship Service.

1:30 p. m. Spanish Sunday School. Also jail services and other mission services.

2:30 p. m. Cemetery Sunday school.

8:15 Cuban Worship Service.

How do one-fourth time and one-half time services measure up to that program?

While preparing for the 10:30 a. m. service we heard them singing the familiar hymns, "Majestic Sweetness," "Sweet Hour of Prayer," and, "Make Me a Channel of Blessing."

They give new converts a tract, "Brief Counsel to the New Converts," in order that they might have success in the Christian life.

This tract suggests: "Read Your Bible Daily," "Pray Daily," "Confess Publicly the Name of Christ," and "Obey the Lord Faithfully." Many items are listed under these heads.

They had divided their preachers into five groups for evangelistic tours. Each group went to a town a week where the Gospel had not been preached. In driving across the island to the Caribbean Sea, we passed through San Antonio. Dr. McCall said, "One evangelistic group conducted services here last week with an average attendance of 100." Passing through another town he said, "another preacher group begins a series of services here tonight." We asked, "How do they get a crowd, having no friendly newspapers, public schools and so on." "We send down the loud speaker you saw on the auto. They circle the blocks with it announcing the services and the folks come," said the great Missionary.

Miss Goodin, Miss Matthews, Miss Smith, the Seminary students, Dr. McCall and Mrs. McCall rendered us many services, extended courtesies far beyond our merits and expectations. May our God continue to bless them abundantly. Doxology! "Hail to the brightness of Zion's glad morning!"

Joy to the lands that in darkness have lain! Hushed be the accents of sorrow and mourning, Zion in triumph begins her mild reign.

See, from all lands, from the isles of the ocean, Praise to Jehovah ascending on high; Fallen are the engines of war and commotion, Shouts of salvation are rending the sky."

—BR—

Brother Otis Ashworth, pastor of the Harmony Church, Pearl River Association, reports the best V. B. S. they have ever had in that church. Their revival begins Sunday, August 19 with Dr. Dorman of New Orleans doing the preaching. Their church is almost completed and will be ready for use in their revival.

The article in the Baptist Record of July 11 commending the splendid work of Rev. Harry Beckman, was contributed by Dr. A. B. Wood of Forest.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. John King, Clinton, Miss.

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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Several inquiries concerning a book to study in preparation for our State Mission Season of Prayer have come to this office. We do not have this material in book form but the Baptist Record of Aug. 7th is a State Mission number and contains many excellent articles portraying the need of extensive mission work in our state. This material can be arranged in an attractive form for study, thereby taking the place of a book on State Mission.

If you prefer a book, I suggest you study "Bible Stewardship" by Dr. Dillard. The price is 10c per copy and can be bought from The Baptist Book Store, Jackson, Mississippi.

We will be delighted to have letters from the missionary societies that are observing Focus Week for the Sunbeams Aug. 10-16. Royal Service and World Comrades have such splendid helps for the week.

A few days ago we mailed out the literature for the State Mission Week of Prayer observance Sept. 15-18. We have made a special effort to make the program material attractive in every way, so that all our constituency will come to a realization of the importance of an adequate state mission offering.

We have mailed the literature in time for the societies to make special preparation for the week's observance. May I make the following suggestions:

1st. The theme is "The Lord is our Defense"—lead your women into the spirit of this theme, that they may become conscious of the exceeding greatness of His power to us—ward who believe. Then they will pray continuously for a large state mission offering.

2nd. Enclosed in the literature is a leaflet, "Record of W. M. U. Gifts for Foreign and Home Mission Season of Prayer." This includes yours. Set your goal to equal that of your gift to home missions last March. If each W. M. U. will do that, we will give over \$12,000 for our beloved state. Give each woman an envelope. If you do not have enough, we will gladly send more of them.

3rd. The Baptist Record of Aug. 7th, is a special State Mission number. Have some of those articles presented at each meeting before Sept. 15th. This will stimulate a deeper interest in State Missions. Save the picture sheet in that number to use during the week.

4th. You may have extra copies of the pageant, "In Jesus Name," if you need them. Hope you will use this pageant.

Join with me in prayer for the greatest State Mission Season of Prayer we have ever had.

My Dear Miss Friends:

Yesterday some of us drove out ten miles to old Saling church for the church service. Lottie Moon's name is closely connected with this church. We again viewed the little room in which she lived and labored and in which the church was organized 52 years ago with six members. Two of these, the elderly Yuan brothers are still living and faithful Christians they are. As we drove up to the church there was the little pool in which these first members followed Christ in baptism which was by no means easy in those early days.

Hundreds of members have been baptized into the fellowship of the church thru the years and several churches have been organized with members from this church. It is still a wide awake church and going forward in His work. Several members were received for baptism. The business meeting was interesting and showed deep interest in things of His Kingdom. At least three Vacation Bible Schools were planned for in nearby villages. Work was planned for a Seminary student for summer work. It was a real joy to meet with the ladies in their W. M. S. and see them carry on

so splendidly. And thus the Labors of Lottie Moon to follow her. She was so faithful in the early foundation days and then following were others especially Mr. W. H. Sears who labored so long and faithfully and that of his close co-worker Old Pastor Li. Both of these were members of this church and God greatly used them in the upbuilding of His work in these parts.

We returned in the late evening happy for the fellowship with the saints in this lovely little church and praising our Father for the work which He is doing in this distressed land not only inspite of circumstances but as Paul said "the things which have happened unto us have fallen out rather for the furtherance of the Gospel. What a privilege to witness for our Lord.

The Tippah Associational Young Peoples Rally of W. M. U. was held with the Falkner Church as hostess church and graciously welcomed us as their guests. The day was enjoyed by young and old being also a very inspirational day in our Father's work.

The program opened with devotional reverently given by Bro. C. M. Wilbanks Harmony, all churches having W. M. S., presented some auxiliary during the day. A very inspiring address by Mrs. W. C. Tyler a splendid fellowship hour with abundance of lunch, another sincere devotion by Mrs. A. B. Hill, Walnut. Comments on Camps by Mrs. R. L. Lewis; Then the day's program closing with our guest speaker of the day, our own Returned Missionary from Japan, Dr. J. Frank Ray who told us so much of warring Japan and how his heart is still there. Let us renew our prayers and petitions to our Heavenly Father for the Christian work in Japan.

The attendance was fine: Sunbeam 16; R. A.s 10; G. A.s 39; Y. W. A.s 27; Counselors 15; Guests 6; pastors 3. Total present throughout day 127 with seven churches represented. This is quite a gain over last year, as the Associational Young People's leader, I am well pleased and commend and thank all auxiliary leaders and members for their faithfulness and loyalty to me and to our Father's Work. May you ever continue to do so is my prayer.

MRS. VERNER LUNA

EVANGELISM IN ROYAL AMBASSADOR CAMPS

The Royal Ambassador organization is a missionary organization for boys thus our first task is to win the lost within our own ranks. We make a special effort to win every non-Christian boy who comes to our camp. When the boys register the information is gathered about whether they are a Christian or church member or not. This information is tabulated and the camp pastor and camp director have a complete list of the unsaved boys in camp. Then a list is given to each counselor of the names of the boys in his chapter that are not professing Christians. Our object is not to have an emotional upheaval but for the boy to really understand what it means to accept Christ as Saviour and to make a complete dedication of his heart and life to Christ. To avoid any pressure or placing the boy on the spot each counselor seeks an opportunity to talk with the boy alone. They go for a walk through the woods or he finds the boy in his room alone, he explains to him with the Bible the plan of salvation and what it means to become a Christian. The camp pastor and director make every possible opportunity to talk with these boys. Each morning at staff meeting this list is gone over and discussed as to who has been contacted and what the responses are from the boys. The last night of camp a decision service is held in which the camp pastor bring a fitting evangelistic message with an opportunity for the boys who have made profession of faith during the week to openly confess Christ as Saviour before the whole camp. The pastor of each boy

who comes is written a letter asking him to follow up our work with a talk to the boy looking forward to his following Christ in baptism and church membership.

We are happy to say that one hundred and forty boys were won for Christ using this plan in our camps this summer. A thoughtful consideration of their need of Christ, His death on the cross for their sins, depending on his death for their salvation and dedication of their lives for His service insures for Our Lord strong Christian men tomorrow.

—IVYLOY BISHOP

A CAMPER'S WORD

(This letter came to my desk and I share it with you.—Edwina Robinson.

Dear Miss Ed:

I think there are some girls from here that are going to the Intermediate G. A. Camp. I know I'm going to camp next year if I'm not sick or anything like that. My 12 year old brother, Charles, who also went to camp at Castalian Springs, has saved \$1.55 on next year's camp money. I'm the office boy at the bank so it will be an easy matter to get the money. We've already added three more boys to our camp list. There were five of us that went this year. I was elected Ambassador-in-Chief of our R. A. I don't know any other office in any other organization of any kind I'd rather be president of than the R. A. We are making progress in our chapter. Six of us have become pages and are working to be squires and we have 4 new members who came last Wednesday afternoon. We have 8 prospects I can think of and I have a pretty bad memory. I want to tell you again how much I enjoyed the camp.

I had a peculiar feeling when I got back home. I came back after being in the presence of all you great Christians. I don't say that just to flatter you but that comes from my heart. I felt that I wasn't in the right place after I got home with sin going on all around me, but I took that as a challenge to work harder for Christ, to make it the right place to live in. I'm asking for you to pray for me and all others here are trying to put our town on fire for God.

A Camper at Int. R. A. Camp

A RESULT OF R. A. CAMP

(This letter comes from one of the Miss. College men who came to camp as a counselor.)
Dear "Miss Ed:"

Here is a word concerning our new Jr. R. A. Since our organization we have had an initiation ceremony, a camp, and a special program in church. Last evening the service was given to the R. A.'s for their program—a program that had been designed to let the people of our town know something about the R. A. work. We were encouraged by the many expressions of interest, and feel that with the support of the mothers and dads and the help of God we shall continue to grow.

It may interest you to know that our chapter has been named in honor of the Craighead family. The boys who had the privilege of meeting Albert and Eugene were so attracted by their fine Christian lives that they thought it fitting to make ours the Craighead Chapter of Royal Ambassadors.

We are planning to have a recognition service within the next few weeks at which time a number of boys will receive their armbands signifying that they have attained the first rank in the order of Junior Royal Ambassadors.

Our chapter is still in its infancy, but by the prayers of those who are interested in us we shall grow. Remember us when you pray.

WILBUR CARPENTER

BAPTISMS AMONG SOUTHERN BAPTISTS, 1940
By DR. E. P. ALLDREDGE

THIRTEEN GREAT YEARS IN EVANGELISM

Southern Baptists have had thirteen great years in evangelism, in the last twenty-one years of their history, as follows:

Baptisms in 1921	233,571
Baptisms in 1922	224,844
Baptisms in 1924	209,676
Baptisms in 1925	224,191
Baptisms in 1931	211,253
Baptisms in 1932	226,855
Baptisms in 1933	211,393
Baptisms in 1934	209,364
Baptisms in 1935	202,047
Baptisms in 1937	204,567
Baptisms in 1938	256,814
Baptisms in 1939	269,155
Baptisms in 1940	245,500

SERIOUS FALL-OFF IN 1940

As splendid as these gains are, however, they do not in fact come up to the record of Southern Baptists in 1932, according to the church membership of Southern Baptists—and this is the real test. Note the record of Southern Baptists for the last nine years:

In 1932, Southern Baptists baptized one person for every 17.9 church members.
In 1933, Southern Baptists baptized one person for every 19.7 church members.
In 1934, Southern Baptists baptized one person for every 20.4 church members.
In 1935, Southern Baptists baptized one person for every 21.7 church members.
In 1936, Southern Baptists baptized one person for every 23.35 church members.
In 1937, Southern Baptists baptized one person for every 22.46 church members.
In 1938, Southern Baptists baptized one person for every 18.5 church members.
In 1939, Southern Baptists baptized one person for every 18.4 church members.
In 1940, Southern Baptists baptized one person for every 20.7 church members.

DECREASED BAPTISMS AMONG SOUTHERN BAPTISTS, 1940

States	Baptisms in 1939	Baptisms in 1940	Decreases in 1940
Alabama	21,154	17,618	Loss 3,536
Arizona	331	368	Gain 37
Arkansas	11,854	11,665	Loss 189
District of Columbia	732	675	Loss 57
Florida	11,281	8,902	Loss 2,379
Georgia	23,820	23,351	Loss 469
Illinois	4,710	3,784	Loss 926
Kentucky	20,091	19,116	Loss 975
Louisiana	11,326	9,943	Loss 1,383
Maryland	1,084	782	Loss 302
Mississippi	12,882	13,367	Gain 485
Missouri	14,665	12,847	Loss 1,818
New Mexico	1,790	1,820	Gain 30
North Carolina	25,567	21,893	Loss 3,674
Oklahoma	17,883	15,183	Loss 2,700
South Carolina	11,561	10,661	Loss 900
Tennessee	22,161	20,237	Loss 1,924
Texas	44,224	40,895	Loss 3,329
Virginia	12,039	12,393	Gain 354
Totals	269,155	245,500	Loss 23,655

NUMBER AND RATIO OF BAPTISMS BY STATES, 1940

States	Church Members 1940	Total Baptisms 1940	Ratio of Baptisms to Membership
Alabama	402,670	17,618	1 to 22.8
Arizona	3,457	368	1 to 9.3
Arkansas	160,714	11,665	1 to 13.7
District of Columbia	20,469	675	1 to 30.3
Florida	164,440	8,902	1 to 18.4
Georgia	544,496	23,351	1 to 23.3
Illinois	83,362	3,784	1 to 22.0
Kentucky	411,181	19,116	1 to 21.5
Louisiana	198,204	9,943	1 to 19.9
Maryland	22,660	782	1 to 28.9
Mississippi	287,885	13,367	1 to 21.5
Missouri	276,536	12,847	1 to 21.5
New Mexico	23,105	1,820	1 to 12.0
North Carolina	522,022	21,893	1 to 23.8
Oklahoma	243,972	15,183	1 to 16.0
South Carolina	289,927	10,661	1 to 27.1
Tennessee	418,001	20,237	1 to 20.6
Texas	756,784	40,895	1 to 18.5
Virginia	274,442	12,393	1 to 22.1
Total, 1940	\$5,104,327	245,500	1 to 20.7
Total, 1939	4,949,174	269,155	1 to 18.3

GREATEST RECORD OF EVANGELISM IN MODERN TIMES—1890-1940

During the past fifty years (1890-1940), Southern Baptists have won to Christ and baptized into the churches a grand total of 7,603,955 persons, or an average of 152,079 per year for fifty years—a record which no other single denomination in America has ever approached. What is more, they began this marvelous record by baptizing only 77,507 in 1890, but have gradually increased this number up to 269,155 in the year of 1939. The ratio of baptisms per church member, however, was actually better in 1890 than it was in 1940. For in 1890, there was one baptism to every 15.4 members in Southern Baptist churches; whereas in 1940, there was only one baptism to every 18.4 members in these churches.

As may be seen by the table which follows, the record of baptisms by decades makes an interesting study:

In the first decade (1890-1899) there were, for example, a total of 879,113 baptisms, or an average of only 87,911 baptisms a year.

In the second decade (1900-1909), however, there were 1,138,519 baptisms, or an average of 113,852 baptisms a year.

In the third decade (1910-1919) there were 1,393,477 baptisms, or an average of 139,347 baptisms a year.

In the fourth decade (1920-1929) there came the greatest gain in Southern Baptist history—a total of 2,010,826 baptisms, or an average of 201,083 baptisms annually.

While in the fifth decade (1930-1939), there were 2,182,020 baptisms, or an average of 218,202 baptisms a year.

The record for the fifty years, taken year by year, also by decades, stood as follows:

Years	Baptisms	Years	Baptisms
1890	77,507	1900	80,465
1891	81,800	1901	95,610
1892	82,478	1902	108,517
1893	93,842	1903	103,241
1894	105,190	1904	103,021
1895	90,877	1905	105,905
1896	97,557	1906	124,911
1897	98,984	1907	129,152
1898	77,243	1908	146,717
1899	73,635	1909	140,980
Total, 1st decade	879,113	Total, 2nd decade	1,138,519
Yearly average	87,911	Yearly average	113,852
Years	Baptisms	Years	Baptisms
1910	134,440	1916	160,497
1911	132,396	1917	148,699
1912	123,471	1918	113,833
1913	137,396	1919	123,069
1914	151,441		
1915	168,235	Total, 3rd decade	1,393,477
		Yearly average	139,347
Years	Baptisms	Years	Baptisms
1920	173,595	1930	198,579
1921	233,571	1931	211,253
1922	224,844	1932	226,855
1923	195,864	1933	211,303
1924	209,676	1934	209,364
1925	224,191	1935	202,047
1926	193,279	1936	191,993
1927	197,155	1937	204,567
1928	183,020	1938	256,814
1929	175,631	1939	269,155
		1940	245,500
Total, 4th decade	2,010,826	Total, 5th decade	2,182,020
Yearly average	201,083	Yearly average	218,202
		Grand Total	7,603,955
		50 Year average	152,079

BAPTISMS AND NET GAINS OF SOUTHERN BAPTISTS, 1900-1940

Years	Church Members	Baptisms	Net Gains in Members
1900	1,657,996	80,465	49,583
1901	1,683,039	95,610	25,043
1902	1,737,446	108,517	54,407
1903	1,805,889	103,241	68,443
1904	1,832,638	103,021	26,749
1905	1,899,427	105,905	66,789
1906	1,946,948	124,911	47,521
1907	2,015,080	129,152	68,132
1908	2,139,080	146,717	124,000
1909	2,218,911	140,980	79,831
1910	2,332,464	134,440	113,553
1911	2,421,203	132,396	88,739
1912	2,446,296	123,471	25,093
1913	2,522,633	137,396	76,337
1914	2,588,633	151,441	66,000
1915	2,685,552	168,235	96,919
1916	2,744,098	160,497	58,546
1917	2,844,301	148,699	100,203
1918	2,887,428	113,833	43,127
1919	2,961,348	123,069	73,920
1920	3,149,346	173,595	187,998
1921	3,220,383	233,571	71,037
1922	3,366,211	224,844	145,828
1923	3,494,189	195,864	127,978
1924	3,574,531	209,676	80,342
1925	3,649,330	224,191	74,799
1926*	3,616,964	193,279	Loss 32,366
1927	3,673,712	197,155	56,748
1928**	3,705,876	183,020	32,164
1929	3,770,645	175,631	64,769
1930	3,850,278	198,579	79,633
1931	3,944,566	211,253	94,288
1932	4,066,140	226,855	121,574
1933	4,173,928	211,393	107,788
1934	4,277,052	209,364	103,124
1935	4,389,417	202,047	112,365
1936	4,482,315	191,993	92,898
1937	4,595,602	204,567	113,287
1938	4,770,185	256,814	174,583
1939	4,949,174	269,155	178,989
1940	5,104,327	245,500	155,153

*In 1926, the apparent loss is in fact due to withdrawing of 91,289 Baptists affiliated with the American Baptist Missionary Association.

**In 1928 we deducted all the others affiliated with the B. M. A.'s amounting to 26,569—there being a total of 117,857 of these people which have not cooperated with Southern Baptists since 1902, but have been numbered with us heretofore.

THE RECORD OF THE CHURCHES IN BAPTISMS, 1940
Summary of the Records of the Churches

Baptizing none	5,348
Baptizing only one each	1,664
Baptizing two to ten each	10,377
Baptizing 11 to 25 each	4,974
Baptizing 26 to 50 each	1,597
Baptizing 51 to 100 each	547
Baptizing 101 to 200 each	109
Baptizing 201 to 300 each	5
Baptizing 301 to 400	None
Unclassified baptisms	394

(Continued on Page 8)

BAPTISM AMONG SOUTHERN BAPTIST, 1940

(Continued from Page 7)

Churches Leading in Baptisms in 1940

Little Rock, Ark., First (Pulaski Asso.) 244—Joe H. Hankins, Pastor.
 Crossett, Ark. (Bartholomew Asso.) 224—Aubrey Halsell, Pastor.
 Abilene, Texas, First (Sweetwater) 211—Millard A. Jenkins, Pastor.
 Fort Worth, Texas, Travis Ave. (Tarrant) 209—C. E. Matthews, Pastor.
 Augusta, Ga., Curtis Ave. (Hephzibah) 208—E. C. Sheridan, Pastor.
 Oklahoma City, Okla., First (Oklahoma) 200—W. R. White, Pastor.

"NORTHERN BAPTISTS GO FORWARD IN EVANGELISM"

Under the foregoing title Southern Baptist Home Missions for April, 1941, published a most encouraging article from Dr. Walter E. Woodbury, Secretary of Evangelism for the American Baptist Home Mission Society of the Northern Baptist Convention. Among other things, Dr. Woodbury reported the following:

Northern Baptists are thanking God for a new day in evangelism. Along with many denominations during the four years 1934-1937, we reported fewer and fewer baptisms year by year. This is the record:

1934	65,257 baptisms
1935	59,067 baptisms
1936	51,852 baptisms
1937	47,507 baptisms

But the tide has turned.

During the past four years our baptisms have been steadily increasing, as follows:

1937	47,507 baptisms
1938	51,139 baptisms
1939	59,473 baptisms
1940	60,623 baptisms

This upswing indicates great improvement in percentage. In 1937 it took thirty-one Northern Baptists a year to win one convert; during 1940 it took only twenty-four.

—QUARTERLY REVIEW.

—BR—

BAPTISTS OF THE SOUTH, THE NATION, AND THE WORLD

By DR. E. P. ALLDREDGE

BAPTIST GROWTH IN THE SOUTH AND U. S.

Period I: 1683-1814

A study of the growth of Baptists in the South and in the United States from the establishment of the First Baptist church in the South (at Charleston, S. C.) to the organization of the (Triennial) Convention of American Baptists at Philadelphia in May, 1814.

Years	Southern Baptists (White and Colored)	Baptists in the United States	Authorities
1683	23	1,125	Estimated
1734	694	2,775	Newman and others
1770	1,192	5,736	C. B. E.
1784	21,469	35,101	C. B. E.
1790	40,124	65,233	Asplund
1792	44,184	71,493	C. B. E.
1800	61,980	100,000	Newman, Etc.
1807	75,950	122,500	Sam Jones
1812	110,616	179,120	C. B. E.
1813	No Records	204,185	Benedict
1814	No Records	No Records	

BAPTIST GROWTH IN THE SOUTH AND U. S.

Period II: 1815-1845

Growth of Baptists in the South and the United States from the organization of the (Triennial) Convention of American Baptists to the organization of the Southern Baptist Convention.

Years	Southern Baptists	Baptists in the U. S.	Authorities
1816	—	178,508	C. B. E.
1817	107,537	183,245	B. P.
1819	115,540	239,073	L. D. L.
1820	118,280	253,918	L. D. L.
1821	120,469	256,636	L. D. L.
1825	156,011	295,306	Estimated
1830	193,866	336,987	A. B. M.
1831	205,921	343,430	Allen's Register
1832	217,093	391,654	Allen's Register
1833	235,428	403,429	R. B. Howell
			(The Baptist)
1834	244,900	464,610	Allen's Register
1835	255,680	492,328	Allen's Register
	No Records		
1840	323,518	611,619	C. B. E.
1841	267,701*	587,206*	A. B. A.
1842	284,817*	623,702*	A. B. A.
1843	306,091*	661,527	C. B. E.
1844	338,834	708,328	J. M. Peck (B.M.M.).
1845	352,950	811,935	A. B. A.

*Incomplete reports.

BAPTIST GROWTH IN THE SOUTH AND U. S.

Period III: 1846-1875

Growth of Baptists in the South and United States from the organization of the Southern Baptist Convention to the close of the Reconstruction following the Civil War.

Years	Southern Baptists	Baptists in the U. S.	Authorities
1846	367,017	805,119	A. B. A.
1847	376,851	813,921	A. B. A.
1848	385,803	820,101	A. B. A.
1849	404,600	838,884	A. B. A.
1850	No statistics available		
1851	123,507	871,367	A. B. A.
1852	466,912	920,538	A. B. A.
1853	467,334	925,662	A. B. A.
1854	496,748	948,569	A. B. A.
1855	519,421	980,509	A. B. A.
1856	542,717	1,008,321	A. B. A.
1857	570,123	1,036,577	A. B. A.
1858	581,587	1,063,760	A. B. A.
1859	617,643	1,140,223	A. B. A.
1860	639,240	1,172,810	A. B. A.
1861	646,518	1,188,124	A. B. A.
		No statistics available from 1861-1871	
1871	No Records	1,695,100	A. B. Y. B.
1872	1,054,016	1,791,141	A. B. Y. A.
1873	1,098,808	1,839,848	A. B. Y. A.
1874	1,200,165	1,921,171	A. B. Y. A.
1875	1,249,073	1,989,487	A. B. Y. A.

BAPTIST GROWTH IN THE SOUTH AND U. S.

Period IV: 1876-1899

Year	Southern Baptists	Baptists in the U. S.
1876	1,342,422	2,106,572
1877	1,413,420	2,276,221
1878	1,483,660	2,307,231
1879	1,516,341	2,470,514
1880	1,672,631	2,510,209
1881	1,725,710	2,612,129
1882	1,771,066	2,692,158
1883	1,839,364	2,735,189
1884	1,857,521	2,799,674
1885	*1,006,631	2,976,635
1886	1,065,171	3,163,234
1887	1,115,276	3,236,757
1888	1,157,080	3,346,098
1889	1,194,520	3,411,786
1890	1,235,765	3,483,090
1891	1,282,221	3,664,017
1892	1,321,540	3,753,104
1893	1,363,351	3,928,980
1894	1,431,041	4,011,794
1895	1,468,991	4,130,706
1896	1,529,191	4,380,193
1897	1,568,906	4,479,261
1898	1,586,709	4,511,726
1899	1,608,413	4,563,260

*White Baptists only are indicated from 1885 onward.

BAPTIST GROWTH IN THE SOUTH AND U. S.

Period V: 1900-1940

Year	Southern Baptists	Baptists in the U. S.
1900	1,657,996	4,635,719
1901	1,683,039	4,685,292
1902	1,737,446	4,736,213
1903	1,805,889	4,921,482
1904	1,832,638	5,015,574
1905	1,899,427	5,131,168
1906	1,946,948	5,241,841
1907	2,015,080	5,399,539
1908	2,139,080	5,544,920
1909	2,218,911	5,710,084
1910	2,332,464	5,725,984
1911	2,421,203	5,897,068
1912	2,446,296	5,978,698
1913	2,522,633	6,248,133
1914	2,588,633	6,366,537
1915	2,685,552	6,532,210
1916	2,744,098	6,662,726
1917	2,844,301	7,212,844
1918	2,887,428	7,315,206
1919	2,961,348	7,822,852
1920	3,149,346	7,926,904
1921	3,220,383	8,149,192
1922	3,366,211	8,388,005
1923	3,494,189	8,470,138
1924	3,574,531	8,588,469
1925	3,649,330	8,619,663
1926	3,708,053	8,995,153
1927	3,765,001	9,100,432
1928	3,823,734	9,066,214
1929	3,770,645	9,136,020
1930	3,850,278	9,236,293
1931	3,944,566	9,343,002
1932	4,066,140	9,495,799
1933	4,173,928	9,668,808
1934	4,277,052	9,813,326
1935	4,389,417	9,969,622
1936	4,482,315	10,101,860
1937	4,595,602	10,299,267
1938	4,770,185	10,548,673
1939	4,949,174	10,894,826
1940	5,104,327	11,142,842

(Continued on Page 9)

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THE BAPTIST RECORD, Jackson, Mississippi

BAPTISTS OF THE SOUTH, THE NATION AND THE WORLD

(Continued from Page 8)

BAPTISTS AND OTHER FAITHS IN THE SOUTH, 1939

Population in bounds of the Southern Baptist Convention	45,505,000
(1) Affiliated with some religious faith (46.58%)	21,200,000
(2) Wholly unchurched persons, all ages (53.41%)	24,305,000
The 21,200,000 church people are divided approximately as follows:	
(1) In Jewish congregations (1.88%)	400,000
(2) In Roman Catholic churches (14.62%)	3,100,000
(3) Protestant Christians, all groups (43.16%)	9,150,000
(4) Baptists, all groups, white and colored (40.33%)	8,550,000
Of the 24,305,000 of wholly unchurched persons in the South, 20% are under 10 years of age	4,861,000
While 80% are 10 years old and up	19,444,000

BAPTISTS IN UNITED STATES, 1940

Baptist Bodies	1940	1939
National Baptist Convention (colored)	3,968,524	3,890,710
Northern Convention	1,519,991	1,504,942
Southern Convention	5,104,327	4,949,174
Miscellaneous Groups (15 bodies)	550,000	550,000
Total Baptists in United States	11,142,842	10,894,826
Net gain in 1940	248,016	

Year	Population	Total Church Members (White & Colored)	Total Baptists
1790	3,929,214	250,000*	65,843
1800	5,308,483	364,872	122,500*
1810	7,239,881	621,489	170,250*
1820	9,638,453	1,082,410*	253,918
1830	12,866,020	1,715,450*	336,987
1840	17,069,453	2,474,000*	579,700*
1850	23,191,876	3,529,988	904,270*
1860	31,443,321	5,240,554	1,278,995
1870	39,818,449	6,742,391	1,674,902*
1880	50,155,783	10,065,963	2,582,038
1890	62,947,714	20,618,307	3,717,869
1900	75,994,575	27,383,804	4,533,252
1910	91,972,266	35,245,296	5,603,137
1920	105,710,620	42,140,997	7,804,449
1925	114,311,000	46,645,871	8,619,563
1926	117,136,000	47,550,902	8,751,754
1927	118,628,000	48,594,163	9,100,432
1928	119,220,000	49,709,150	9,066,214
1929	120,000,000	49,948,895	9,136,020
1930	122,775,000	50,008,181	9,236,293
1931	124,000,000	59,268,764	9,343,002
1932	125,690,000	60,157,392	9,495,799
1933	126,140,000	60,812,874	9,668,808
1934	126,425,000	62,035,688	9,813,326
1935	127,500,000	63,600,000	9,969,622
1936	128,429,000		10,239,582
1938	130,000,000	62,371,904	10,548,673
1939	130,215,000	63,848,094	10,894,826
1940	131,409,881	*65,500,000	11,142,842

*Estimates.

A STUDY OF THE UNCHURCHES FORCES, 1939

1. Unchurched People in the World	
Total Population of World	2,250,000,000
Total church members (all faiths) (30%)	686,000,000
Total unchurched in world (70%)	1,564,000,000
Baptists, white and colored	12,472,000
2. Unchurched People in United States.	
Total population (1938)	130,215,000
Total church members, all faiths	63,848,000
Total unchurched, all ages and all races	66,367,000
Unchurched Negroes, all ages	6,400,000
3. Unchurched People in Southland.	
Total population in Southland	45,505,000
Total church members, all faiths	21,200,000
Unchurched—All ages and all races	24,305,000
Unchurched Negroes, all ages	5,778,965
Unchurched whites, all ages	18,526,035

STANDING OF MAIN DENOMINATIONS IN UNITED STATES, 1939

1. Roman Catholics (population 21,403,136) Communicants	18,192,966
2. Baptists, all groups, white and colored	10,894,826
3. Methodists (17 bodies, white and colored)	9,199,359
4. Lutherans (17 bodies, white and colored)	4,572,339
5. Jewish Congregations	4,081,242
6. Presbyterians (12 bodies)	2,758,000
7. Episcopalians	1,980,000
8. Disciples of Christ	1,647,654
9. Congregational-Christians	1,030,914
10. All others (200 smaller bodies)	9,943,000
Totals in 1939, approximately	64,000,000

RATIO OF BAPTISTS IN FOUR MAIN GEOGRAPHICAL SECTIONS OF U. S.

States	Population 1940	All Baptists	Ratio of Baptists
1. Maine	845,139	36,924	1 to 22.9
2. New Hampshire	489,716	14,672	1 to 33.4
3. Vermont	357,598	11,076	1 to 32.3
4. Massachusetts	4,312,332	107,764	1 to 40.0
5. Rhode Island	711,669	23,822	1 to 29.9
6. Connecticut	1,710,112	35,451	1 to 48.2
7. New York	13,379,622	256,993	1 to 52.0
8. Pennsylvania	9,891,709	232,893	1 to 42.5
9. New Jersey	4,148,562	111,236	1 to 37.3
10. Delaware	264,603	3,104	1 to 85.2
11. West Virginia	1,900,217	126,804	1 to 14.9
12. Ohio	6,889,623	259,844	1 to 26.5
13. Indiana	3,416,152	127,469	1 to 26.8
14. North Illinois	6,359,324	350,766	1 to 18.1
15. Michigan	5,245,012	108,637	1 to 48.3
16. Wisconsin	3,125,881	27,121	1 to 115.3
Total, 16 states	63,047,271	1,834,576	1 to 34.4

II. Northwestern States

States	Population 1940	All Baptists	Ratio of Baptists
1. Iowa	2,535,430	52,017	1 to 48.7
2. Nebraska	1,313,468	26,128	1 to 50.3
3. Kansas	1,799,137	81,714	1 to 22.0
4. Colorado	1,118,820	27,700	1 to 40.4
5. Utah	548,393	1,612	1 to 340.2
6. Nevada	110,014	1,119	1 to 98.3
7. North California	3,436,844	49,221	1 to 69.8
8. Oregon	1,087,717	18,926	1 to 57.5
9. Idaho	523,440	6,805	1 to 76.9
10. Wyoming	246,763	5,661	1 to 43.6
11. South Dakota	641,134	11,093	1 to 57.8
12. Minnesota	2,785,896	36,865	1 to 75.6
13. North Dakota	639,690	7,178	1 to 89.1
14. Montana	554,136	6,057	1 to 91.5
15. Washington	1,721,376	27,604	1 to 62.4
Total, 15 States	19,062,258	359,700	1 to 53.0

III. Southeastern States

States	Population 1940	All Baptists	Ratio of Baptists
1. Maryland	1,811,546	103,400	1 to 17.5
2. Virginia	2,664,847	620,000	1 to 4.3
3. Kentucky	2,839,927	520,000	1 to 5.5
4. North Carolina	3,563,174	850,000	1 to 4.2
5. Tennessee	2,910,992	620,000	1 to 4.7
6. South Carolina	1,905,815	580,000	1 to 3.3
7. Georgia	3,119,953	1,100,000	1 to 3.3
8. Alabama	2,830,285	840,000	1 to 3.4
9. Mississippi	2,181,763	575,000	1 to 3.8
10. Florida	1,877,791	300,000	1 to 6.3
11. Southern Illinois	1,514,831	130,000	1 to 11.7
Total, 11 States	27,220,924	6,238,406	1 to 4.4

(Note: All Baptists, White and Colored, Tabulated)

IV. Southwestern States

States	Population 1940	All Baptists	Ratio of Baptists
1. Missouri	3,775,737	330,000	1 to 11.4
2. Arkansas	1,948,268	380,000	1 to 5.1
3. Oklahoma	2,329,808	310,000	1 to 7.5
4. New Mexico	528,687	21,323	1 to 24.8
5. Arizona	497,789	12,519	1 to 39.8
6. Southern California	3,436,844	81,349	1 to 42.2
7. Louisiana	2,355,821	360,000	1 to 6.5
8. Texas	6,418,321	1,120,000	1 to 5.7
Total, 8 States	21,291,275	2,615,191	1 to 8.1

Summary of Four Main Sections

States	Population 1940	Baptists	Ratio of Baptists
I. Northeastern (16)	63,047,271	(N.) 1,091,951	1 to 57.7
II. Northwestern (15)	19,062,258	(N.) 313,220	1 to 60.9
III. Southeastern (11)	27,220,924	(S.) 3,327,920	1 to 8.2
IV. Southwestern (8)	21,291,275	(N.&S.) 1,674,298	1 to 12.7
Totals	130,621,728	(N.&S.) 6,407,389	1 to 20.4

Northern Baptists number about 1,520,000.

Northern Baptists have only 13.9 per cent of the Baptists in this nation; but they claim the right to hold 63.2 per cent of the area of the United States and 65 per cent of the population of the nation.

Southern Baptists number 5,104,000.

Southern Baptists have 46.4 per cent of the Baptists of the nation; but only 36.8 per cent of the area of the United States; and only 35 per cent of the population.

GROWTH OF CHURCH BODIES IN AMERICA

The following statistics, recently compiled, appeared in the January 10 issue of the bulletin of the First Church, Berkeley, Calif., Dr. U. S. Mitchell, pastor, and reveal some interesting facts concerning church growth in America. And lo, the Baptists head the list.

Church	1916 Membership	1939 Membership	% Gain
Baptists*	7,153,313	10,519,288	47
Presbyterian and Reformed	2,811,797	3,825,420	36
Roman Catholic	15,721,815	21,322,688	34
Lutheran	3,445,883	4,624,713	34
Congregational	950,317	1,131,863	33
Episcopal	1,480,898	1,942,322	31
Disciples of Christ	1,226,028	1,597,779	30
Methodist	7,166,815	9,126,321	27

*The Baptists in 1939 reported 10,894,826 church members.

—The Watchman-Examiner February 27, 1941.

TEN YEARS GROWTH OF MAIN DENOMINATIONS, 1925-1932

Main Denominations	1925	1935	Ten Yrs. Gain
1. Baptists, National (Negro)	3,065,398	3,550,044	484,646—15.81%
2. Baptists, Northern	1,382,460	1,475,540	93,080—6.73%
3. Baptists, Southern	3,574,531	4,277,052	702,521—19.65%
4. Campbellites (2 bodies)	1,668,906	2,029,768	360,862—21.62%
5. Congregationalists and Christian	969,668	1,020,894	51,226—5.28%
6. Episcopalians	1,139,192	1,401,120	261,928—23.08%
10. Methodists, African (2 bodies)	1,115,874	1,240,625	124,751—11.18%
11. Methodists, (2 bodies)	623,744	747,320	123,576—19.81%
12. Presbyterians, Northern	1,791,559	1,931,694	140,135—7.82%
13. Presbyterians (Southern)	438,818	473,521	34,703—7.93%
14. Presbyterians (Cumberland)	62,474	67,431	4,957—7.93%
15. Reformed Churches (3 bodies)	532,668	747,084	214,416—40.25%
16. Roman Catholics	15,995,964	17,338,733	1,342,769—8.39%
17. United Brethren (2 bodies)	405,103	424,839	19,736—4.87%
Totals for 17 Groups	42,178,902	46,967,804	4,788,902—11.35%

(Continued on Page 10)

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BAPTIST OF THE SOUTH, THE NATION, AND THE WORLD

(Continued from Page 9)

BAPTISTS OF THE WORLD BY NATIONS, 1939

(War conditions prevented us from receiving 1940 reports.)

Belgium	158
Bulgaria	3,155
Czecho-Slovakia	6,427
Denmark	6,427
Estonia	7,508
Finland	940
France	1,600
Germany	72,595
Great Britain and Ireland	385,706
Holland	5,701
Hungary	14,187
Italy	3,650
Jugo-Slavia	3,650
Latvia	11,908
Lithuania	994
Norway	7,217
Poland	15,354
Portugal	665
Roumania	65,880
Russia—No report	
Spain	1,434
Sweden	49,090
Switzerland	1,740
Total for Europe	658,812
ASIA	
Indian, 10 districts, Burma	380,358
Palestine and Syria	133
China (eight fields)	79,895
Ceylon (eight fields)	79,895
Japan	6,883
Philippine Islands	12,235
Siam	102
Totals for Asia	481,174
AFRICA	
Cameroun	3,388
Congo (six fields)	65,418
Liberia	800
Nigeria	21,314
Sierra Leona, and so forth	7,993
Union of South Africa, etc.	17,412
Total for Africa	118,330
NORTH AMERICA	
Canada (three regular conventions)	139,308
United States (three regular conventions)	10,344,826
United States (fifteen miscellaneous bodies)	550,000
Total for North America	11,034,134
CENTRAL AMERICA AND WEST INDIES	
Bahama Islands	12,225
Bermuda Islands	32
Cuba	7,851
Haiti (five fields)	10,357
Honduras (two provinces)	298
Jamaica, and so forth	25,500
Mexico	7,500
Nicaragua	1,067
Panama	1,297
Porto Rico	4,806
Salvador	1,000
Trinidad	1,269
Turks and Caicos Islands	897
Total for Central America	74,099
SOUTH AMERICA	
Argentina	5,970
Paraguay	49
Uruguay	204
Bolivar	378
Brazil	53,666
Chile	4,062
Columbia	350
Dutch Guiana	79
Peru—Irish Baptists	36
Total for South America	64,794
AUSTRALIA AND NEW ZEALAND	
Australia (six provinces)	31,526
New Zealand	9,190
Total for Australia and New Zealand	40,716
Grand Total for World	12,472,059
Gains in 1939	357,476

*Russia with over 1,000,000 Baptists no longer counted.

BAPTISTS IN THE MODERN WORLD

1891	3,903,881	1921	9,146,822
1892	4,049,984	1922	9,346,219
1903	5,140,494	1923	9,962,617
1904	5,339,996	1924	10,098,614
1905	5,446,960	1925	10,276,179
1906	5,593,570	1926	10,635,704
1907	5,736,236	1927	10,672,512
1908	5,910,690	1928	11,040,321
1909	6,066,753	1929	11,098,444
1910	6,240,272	1930	11,075,701
1911	6,283,833	1931	11,661,090
1912	6,482,046	1932	10,767,166
1913	6,516,483	1933	10,952,929
1914	6,846,286	1934	11,136,541
1915	7,003,737	1935	11,312,092
1916	7,200,824	1936	11,503,303
1917	8,070,762	1937	11,503,303
1918	8,158,064	1938	11,856,072
1919	8,643,814	1939	12,472,059
1920	8,965,995	1940	12,720,075

CHRISTIANITY'S GROWTH BY CENTURIES

100 A.D.	500,000
200 A.D.	2,000,000
A.D.	5,000,000
400 A.D.	10,000,000
500 A.D.	15,000,000
600 A.D.	20,000,000
700 A.D.	24,000,000
800 A.D.	30,000,000
900 A.D.	40,000,000
1000 A.D.	70,000,000
1100 A.D.	70,000,000
1200 A.D.	80,000,000
1300 A.D.	75,000,000
1400 A.D.	80,000,000
1500 A.D.	100,000,000
1600 A.D.	125,000,000
1700 A.D.	155,000,000
1800 A.D.	200,000,000
1900 A.D.	450,000,000
1925 A.D.	550,000,000
1940 A.D.	612,000,000

NON-CHRISTIAN RELIGIONS

Jews	16,500,000
Mohammedans	230,000,000
Animists	230,000,000
Buddhists	170,000,000
Confucianists and Taoists	380,000,000
Hindus	250,000,000
Shintoists	36,000,000
Others	409,500,000

Total Non-Christians 1,642,000,000

MAIN GROUPS OF CHRISTIANS IN WORLD, 1940

Roman Catholics	340,000,000
Eastern Orthodox	128,000,000
Protestants and Evangelicals	160,000,000
Total Nominal Christians	628,000,000
Total Non-Christians	1,642,000,000
Grand Total Population World	2,270,000,000

THE GREAT FOREIGN MISSIONS ENTERPRISE

Few people realize how great is the work of foreign missions, that is the movement to Christianize the heathen people of the earth, as carried on by the various Christian denominations, Catholics and non-Catholics.

The International Missionary Council, 156 Fifth Avenue, New York, in 1938, published THE INTERPRETATIVE STATISTICAL SURVEY of world missions (price \$5.00) which presents the following astounding summary:

Countries or Islands occupied	92
Missionaries at work	27,577
Native pastors, teachers, physicians and nurses	203,468
Christian schools maintained, all types	56,891
Pupils under instruction	2,925,134
Hospitals maintained	1,092
Nurses in attendance	13,050
In-patients cared for	843,367
Surgical operations performed (1938)	348,210
Dispensaries maintained	2,351
Individual Missions contributions	\$30,938,450
Foreign Missions contributions	\$30,938,450
Contributions of native Christians	\$28,838,790
Total contributions for foreign mission work	\$59,677,240

RUTHLESS INVASION OF CHINA GOES ON!

The March (1941) issue of Missions, the splendid magazine of the Northern Baptists thus describes the ruthless and long-drawn-out invasion of China.

Japan is now well along in the fourth year of the attempted conquest of China which began with the "China Incident" at Peiping in the summer of 1937. At the end of these nearly four years Japan occupies more than one-fourth of China's 3,000,000 square miles in which approximately 150,000,000 people live. Japan has absolute control of the entire Chinese coastline and occupies many of China's great cities, Peiping, Shanghai, Nanking, Canton, Hankow and others. During this long and ruthless venture in Japanese imperialism more than 2,000,000 Chinese have been killed or wounded. How many million have died from starvation, exposure, disease, and other causes cannot even be estimated. More than 50,000,000 people have been disrupted from their homes and have moved westward into the interior in the greatest mass migration in history. (See "The Greatest Trek in Human History," by David C. Graham, Missions, April, 1940, page 206).

It has been a costly experience. At present there are said to be 43 Japanese Army Divisions in China. Japan's casualties are estimated to exceed 1,800,000. What this means in terms of home life in Japan is intimated by a reporter whose name cannot be divulged. "Between the ages of 25 and 35," he writes, "there is only one man left in Japan for every 18 women. This ratio obviously cannot be continued indefinitely." The financial cost of the war presses with ever increasing weight upon the Japanese people. How much longer they can stand the financial strain is anybody's guess.

In the meantime, having lost cities and railroads, China nevertheless continues strong resistance. The constructive energy of the nation has been devoted to building great highways connecting interior China with Russia and Burma. The Burma road, over which Secretary J. W. Decker made his memorable trip two years ago, is today the world's most famous highway. China's vastness is also her strength. Her enormous population of more than 400,000,000 means so high a birth rate that China could continue to turn out armies long after Japan's own man power had been exhausted. Apparently Japan is expecting a long effort and has abandoned all thought of a short, victorious conclusion. More than a year ago, Premier Abe declared in Tokyo: "It will require from three to ten years to settle the China incident. I only hope that the Japanese nation will double its determination to bear the stress and strain that is to come." A Japanese victory seems far remote.

Whatever the final outcome, this is no time for curtailing the missionary service of the Christian church. Today because of his relief ministry, his fellowship with the people, his own steadfastness in remaining at his post amid the danger and havoc of war, the missionary in China has won the esteem and confidence of the Chinese people to a degree never before experienced in missionary history.—Quarterly Review.

COMPLIMENTS

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Baptist Training Union

AIM—Training in Church Membership
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Hinds-Warren Association is Planning Gigantic Enlargement Training Union Campaign For September 28-October 3

The Hinds-Warren Association is rapidly completing plans for a great Enlargement Campaign to be held September 20-October 3. This date has been set for about a year, and Associational Director, Clifton R. Tate, has been steadily building up the program. Each of the twenty nine churches in the association is being urged to cooperate. There are one or two very small churches that do not have a Training Union, but even in these it is planned that at least one outside worker can be sent to teach one book in the Training Union Course. Each church is having a part in financing the campaign which will probably cost eight hundred dollars. This expense will be incurred by bringing into the associational nearly a hundred outside workers. These friends will contribute their time to this weeks program, but the association will pay their expenses for the week. We list here the names of those who have agreed to help with the program. This is written August 7th and no doubt other names have come in by the time you receive this issue of the Record.

From out of the state: Mr. and Mrs. J. E. Lambdin, Miss Elaine Coleman, Miss Thelma Arnote, Dr. Clay I. Hudson, Dr. Allen Graves, Mr. W. A. Harrell, Mr. Chester L. Quarles, all of Nashville, Mr. Gainer Bryan, Mr. Maines Rawls, Mr. and Mrs. "Happy" White, these from Atlanta. From within the state: Rev. and Mrs. C. S. Thomas, Duckhill; Mr. and Mrs. Kermit R. Cofer, Water Valley; Rev. and Mrs. J. W. Cook, Maben; Rev. A. H. Childress, Longview; Rev. C. C. Weaver, Noxapater; Mrs. A. L. Symonds, Symonds; Rev. J. H. Street, Durant; Mr. W. W. Ritchie, McComb; Dr. Mark Lowry, Wesson; Rev. W. C. Wood, Crosby; Rev. R. D. Pearson, Macon; Rev. Clifton Perkins, Columbus; Rev. W. L. Meadows, Quitman; Rev. John Ira Hill, State Line; Rev. G. C. Hodge, Biloxi; Rev. J. R. Rogers, Collins; Rev. R. R. Brigance, Mt. Olive; Rev. R. A. Morris, Newton; Rev. and Mrs. H. D. Jordan, Morton; Rev. W. H. Robertson, Brandon; Rev. and Mrs. O. P. Moore, New Augusta; Mrs. Baylis Overstreet, Beaumont; Mrs. T. R. Coulter, Richton; Rev. W. E. Green, Ellisville; Rev. J. R. Reedy, Eupora; Rev. J. B. Smith, Hollandale; Rev. C. S. Moulder, Hattiesburg; Rev. James B. Ray, Tylertown; Rev. C. M. Day, Liberty; Rev. R. A. Tullas, Hazlehurst; Rev. and Mrs. Sam Waggener, Centerville; Rev. and Mrs. C. Lee Bullard, Gloster; Dr. J. S. Riser, Blue Mountain; Rev. C. W. Baldrige, Inverness; Rev. A. A. Ward, Lena; Rev. and Mrs. J. Niles Puckett, Brooksville. Along with these there will be a group of Mississippi College students used, and many local workers. A hundred and twenty-five classes will be taught with an average attendance goal of 2,000. Other goals will be announced later, each

church being asked to set its own goals for new unions etc.

Many expressions from those who attended the Training Union Week at Ridgecrest prove that it was perhaps the greatest Training Union week ever experienced at Ridgecrest. Surely it was hightide all the way through. A thought from two of those who attended from Mississippi give somewhat the feeling of all who attended. Mrs. L. S. Mayo of Meridian says "Ridgecrest is truly 'The Land of the Sky.' A place where the Lord seems so close one hardly can think wrong thoughts. Surely the whole Training Union will want the blessing they can get there. Do not miss a chance to go." Mrs. R. L. Orr of Laurel says, "Ridgecrest injects a spirit into one that cannot be expressed in words. If you have never had the privilege to attend, you can't imagine what you have missed. Make your plans now to attend the Training Union Conference next year."

Please see that your Church clerk includes full report of your Training Union work in the letter to the association.

F. B. I. FINGER PRINTS is the name of the weekly bulletin put out by the "First Baptist Intermediates" First Church Nashville. Good name, good union. Why not use the idea for your union? Yes the idea of the name, but more important, the idea of the bulletin!

Associational Rallies October 27-31

In keeping with the Four Year program launched the last of 1941 we will have our second series of Associational Rallies in Mississippi the week of October 27-31. During that week we expect to hold a meeting—afternoon and evening—in each of our 70 associations. We will have fifteen teams consisting of three to five members. These will be conference leaders. In addition to these we will have several local associational officers and others to speak of phases of Training Union work. We will have ten or more out-of-the-state workers who will serve as Team Leaders. Among those who are to be with us are, Mr. Chester L. Quarles, Dr. Clay I. Hudson, Dr. Allen Graves, Miss Elaine Coleman, Miss Thelma Arnote, Miss Helen Gardner, Mr. Davis Woolley, Miss Katherine Walker, Mrs. Hattie Potts Rogers, Miss Dorothy Tippet, and possibly Miss Charlotte Tedder. We covet the prayers and cooperation of every Baptist in the state for the success of these meetings. Here we will report on the work of the closing year and set goals for the coming year. THIS DATE OCTOBER 27-31 IS A FIXED DATE AND WE WILL OBSERVE IT FOR THESE RALLIES EACH YEAR FOR THE NEXT THREE.

All but two associations have reported study courses for the year. By the time you receive this these two may have had one or more. It is

IN MEMORY OF MRS. T. F. KILPATRICK

On June the 7th, 1941, about 2:30 p. m. the Mt. Carmel Baptist Woman's Missionary Union, Noxapater, was called upon, by the all-wise Heavenly Father, to give into His keeping, one of the oldest and best loved of its members in the passing of Mrs. T. F. Kilpatrick from this life to that eternal life that passeth not away.

Being a charter member of this W. M. U. and the president for years, "Miss Haze," as she was so lovingly known, was an inspiration to those younger ladies to keep the Master's work going when discouragement would seem to almost prevail.

She was sixty-nine years old and had been a member of Mt. Carmel church since early childhood. A teacher of the twelve year Sunday school class for years. It was a rare thing for a member of her class to promote without having become a Christian.

Her place in church was never vacant, in Sunday school, prayer meeting, W. M. U. or preaching service, unless she was sick or otherwise providentially hindered.

So whereas, the W. M. U. has suffered a loss that can never be overcome, be it resolved:

First, that we, her sisters in Christ, will strive to carry on; as she inspired us to, and as our loving Heavenly Father would have us to, and,

Second, we would admonish the grieved members to remember that God is all wise and in His wisdom He saw fit to remove from our midst this lovable person that our loss is Heaven's gain.

Third, that a copy of these resolutions be sent to The Baptist Record, one printed in the Winston County Journal, one be spread on the minutes of the Woman's Missionary Union and a copy be given the family.

Respectfully submitted by,

MRS. H. B. WATKINS
MRS. C. C. WEAVER
MRS. J. M. KIRKPATRICK
Committee

the spirit of growth and service that leads our pastors and other leaders to lead their churches in a program of study.

SUNDAY SCHOOL AND B. T. U. ATTENDANCE AUGUST 10

Church	S.S.	B.T.U.
Jackson Calvary	706	105
Jackson Parkway	304	
Webb	55	
Poplar Springs—		
Meridian	87	
Double Springs—		
Webster	59	
Elim	35	
Morton	112	
Ackerman	93	
Northside—Jackson	79	
Eastside—Jackson	35	
Bethlehem—Jones	88	122
Burnsville	53	
Cross Roads	71	
Immanuel—Hbg	96	
Meridian 1st	454	
Newton	154	24
Crystal Springs	346	99

—BR—

Sunday, August 3rd, marks the first anniversary of Dr. Bowen's pastorate at Calvary Baptist church. Three hundred and thirty-six members have been received into the church since he came as pastor last August.

—BR—

"What do you think of my execution?" asked the young preacher after going through the effort of preaching.

"I'm highly in favor of it," replied a sober deacon.

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THE CHILDREN'S CIRCLE

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(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

While mother and the neighbors, eager that none of the fresh fruits and vegetables be allowed to waste, are busy with their summer canning, I have some canning that I would like to recommend to you—canning that even the very young can do, but that isn't too trifling for the older ones either. Just as the store of canned food on the pantry shelf gives assurance for the coming winter, so these half dozen cans that I'm suggesting for you will surely make the months ahead more satisfactory.

Our first Can is I CAN BE KIND. Kindness is like the oil in the wheel. It makes the machinery of life run smoothly. One of our first memory verses in Sunday School was "Be ye kind."

Our second Can is I CAN BE BUSY. Where there is so much to do, there is something for everybody to do. We don't have to wait until someone points out and says "do this" or "that," but if we will just open our eyes, we will see plenty to keep us busy. Did you know that Paul said "If any would not work neither should he eat?"

A third Can! I CAN BE HONEST. Honesty is one of the foundation stones of character. Without it, nothing else is worth very much. "Do that which is honest."

I CAN BE HELPFUL. We are so dependent on help from others that we can not afford to fail to use every opportunity to give help. There is a chance to be helpful at home, and helpful everywhere we go. Again Paul says, "Bear ye one another's burdens."

I CAN BE LOYAL, loyal to my home, my school, my town, my church, my country, my God. Especially is there need for us now to be loyal to our church. We can show this loyalty by faithful attendance at preaching, Sunday School, prayer meeting, the Sunbeams, G. A. or R. A. or any of the church services.

"We'll move at His command, we'll soon possess the land, through loyalty, loyalty, yes loyalty, to Christ."

I CAN BE HAPPY. We have so much to make us happy! God has blessed us bountifully. "Rejoice always, and again I say rejoice." A smile is the badge of happiness. Wear it!

Shall we line up our six cans? Here are their labels: KIND, BUSY, HONEST, HELPFUL, LOYAL, HAPPY. Let's all do some canning.

From Grace Marie Pritchard, one of our intermediate girls at the orphanage, we have received not only the words of the song "Teli It Again" but the music as well, which she copied herself. Not such a small task either. Mr. Mize adds a note saying that the children are well except for a few hot weather troubles. He says that they had four intermediate G. A.'s to attend camp, two junior G. A.'s, five junior R. A.'s and four intermediate R. A.'s.

Little Buck Morgan did not write us a letter this time, but he delivered his offering to the orphanage and to the scholarship in person. He wouldn't allow me to thank him as I would like. He's too independent. (You'd want to hug him too if you could see him.)

With love,
MRS. FRANCES STEELE

BIBLE STUDY

Elisha and His Heavenly Defenders

The king of Syria was warring against Israel. He was not making a regular continued invasion, but would make sudden dashes across the border to attack undefended places. Time and again, he found himself outwitted in his plans, for he would steal into Israel expecting to make a surprise attack, only to find enough soldiers to drive him away where he had meant to strike. He decided that there surely must be a traitor in his camp who was giving away his plans to the enemy. He called his men to-

gether and asked them which one was for the king of Israel. One replied "none, my lord, by Elisha, the prophet who is in Israel, tells the king of Israel the things that you speak in your bed room." Then the king of Syria sent a servant to spy and find out where Elisha was and word was brought that Elisha was in Dothan.

The king of Syria must have overlooked the fact that Elisha knew everything that he did, for he sent an army with horses and chariots to surround the city of Dothan by night that he might take Elisha. Dothan was on a single hill on a wide plain and it was not hard to surround it. Early the next morning, Elisha's servant went out and saw the host of Syria with its horses and chariots all around the city. In fear and helplessness, he hastened to Elisha and cried, "Atlas, my Master! What shall we do?" Elisha, calm and assured because he knew God was caring for him answered "Those who are with us are more than those who are with them." Then Elisha prayed, "Lord, open his eyes that he may see," and the Lord opened the young man's eyes so that he saw what was there all the time but what he had been unable to see. He saw the mountain on which Dothan sat, full of horses and chariots of fire which the Lord had sent to guard Elisha.

When the Syrian soldiers came into the city to take Elisha, Elisha prayed that the Lord would strike them with blindness. The Lord granted the prayer and made them blind so that they groped about, needing someone to lead them. Elisha went to them and said "Come, I will lead you to the one whom you seek," and he led them to Samaria where the king of Israel lived. When they were come to Samaria, Elisha prayed the Lord to open their eyes, and when the Lord opened their eyes they saw that Elisha had led them into the very capital of Israel. The king of Israel said to Elisha "Shall I smite them and kill them?" Elisha answered, "You would not kill those whom you have taken captive. Set bread and water before them that they may eat and return to their own country." Then the king of Israel had great provisions brought for them and when they had eaten and drunk, he sent them back to their master, the king of Syria. And there was peace between the two countries for awhile.

Hazlehurst, Mississippi Rt. 1
July 29, 1941

My Dear Mrs. Steele and Circle Friends:

Just a word of thanks to Mrs. Steele for printing my letter and to Miss Ashe for sending the song and to dear Mrs. Davis for the paper. I sent each one of them a card. I hope they get them. Mrs. Steele, I am sending ten cents. Use it as you see fit. Again I thank every one.

With love,
LETA MAE LUPO

Miss Leta Mae, we are delighted at the results which the Children's Circle brought in finding your song for you. Thank you for the donation. We are using it on our scholarship this time. F. L. S.

Morton, Mississippi
July 27, 1941

Dear Mrs. Steele:

I am writing for the Junior Sunday School class of Barefoot Church. There are eleven members in our class. We have hundred per cent daily Bible readers. Our pastor is Brother Bush. We all love him. I wish you could hear him preach. The meeting started July 1, 1941. It was grand. Brother Speight helped in it. Enclosed you will find thirty cents for the orphans.

Your friends,
The Junior Class
CHARLOTTE MASSEY, Sec.-Treas.
Charlotte and other Juniors of the

Barefoot Sunday School, you surely have an excellent record in your Bible reading. It is perfect, in fact. We want to congratulate you for that and thank you for this helpful gift. It shall be used exactly as you wish.
—F. L. S.

Waynesboro, Mississippi
Aug. 2, 1941

Dear Mrs. Steele:

Here is the dollar given by the Intermediate Department of the Baptist Church here. Our department is holding up nicely for the summer months.

Yours truly,

ETHEL SLAY McPHERSON, Supt.
To the whole Intermediate Department, including officers, pupils and teachers, we send a hearty thank you for the continued blessings which come from you. Truly, we are grateful.—F. L. S.

Hattiesburg, Mississippi Rt. 5

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am sending ten cents to be used where it is needed most. I go to Sunday School every Sunday I can. I am nine years old and will be in the fourth grade when school starts.

With love,

HELEN JOYCE RODGERS

Helen Joyce, the careful way in which you sent your money insured its safe arrival. We appreciate your gift and will send it to the orphanage this time. Thank you. F. L. S.

Columbia, Mississippi
July 29, 1941

Dear Mrs. Steele:

We are sending our offering from our Story Hour for this month. We want you to divided it equally between our two causes. Our attendance for the summer has not been as good as usual, but we haven't missed a meeting. Even when it rained, we had our meeting. We enjoy seeing our letters in the Baptist Record.

Yours sincerely,

EMILY JOYCE BUTLER, President
I don't blame you little folk for keeping up your Story Hour. Some of the "big folk" would enjoy it too, if you'd let them come. I wish I could tell you how very much the gift, which you so graciously send each month, helps. We appreciate you and it.—F. L. S.

Gloster, Miss.
August 1, 1941

Dear Mrs. Steele:

Am enclosing \$1.00 from our Junior Department of Sunday School. Fifty cents is to go to the orphanage and the other to our B. B. I. student. This is our contribution for July.

Sincerely,

MRS. R. R. TABOR

Mrs. Tabor and Juniors, again we are grateful to you for making this generous offering for our two causes. I hope you are having a good Sunday School during the summer. At least, some of you are "on the job."

Thank you immensely.—F. L. S.

—BR—

"Mike, didn't you tell me once you have a brother who is a bishop?" asked the contractor.

"Yes, sor, I did that."

"And you're a hod carrier. Well, things of this life are not divided equally, are they, Mike?"

"No, sor," replied the Irishman, shouldering his hod and starting up the ladder, "indade they are not. Poor brother. He couldn't do this to save his loife, sor."

—BR—

"Who are those people who are cheering?" asked the recruit as the soldiers marched to the train.

"Those," replied the veteran, "are the people who are not going."

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→ GRAY'S OINTMENT

GLENN FLINT IS ORDAINED

On July 16, 1941, at Bethlehem Baptist Church in Jones county, Brother Glenn Flint was ordained to the full work of the Gospel ministry. After meeting with the ordination council composed of Rev. W. E. Green, Rev. Gaston Mooney, Rev. George Smith, Rev. Bill Watson, and Deacons J. D. Read and G. W. Smith, Glenn was unanimously recommended to the church for his ordination.

The ordination service followed immediately. Rev. George Smith delivered the ordination sermon taking as his text the sixth verse of the third chapter of Proverbs. Rev. Gaston Mooney offered the ordination prayer.

Glenn served as the president of the Baptist Student Union while at Clark College, and is now pastoring two churches. Surely the prayers of all Christian friends go with Glenn as he begins a very fruitful ministry.

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**Present Building of the First Baptist Church, Vicksburg, Miss.
"HISTORY OF VICKSBURG CHURCH"**

On October 16, 1839 a Baptist church was organized in Vicksburg with 26 members. The first known pastor was the Reverend William H. Taylor in 1842. At that time the membership consisted of 20 white people and 36 colored people. There was no house of worship and once a month the preaching service was held through the help of the Baptist State Convention Board. The Board appropriated \$20.00 a month for this purpose. In September 1842 a Sunday School was organized. In 1845 a lot at the corner of Crawford and Walnut streets was deeded to the church. The present building stands on this location. Because of the poverty and simplicity of dress of the members the church for a long time bore the unique title "The Sun-Bonnet Church."

The bombardments during the siege of Vicksburg did great damage to the church meeting house leaving it roofless. This together with depleted ranks, made it necessary for the people to battle hard to save its life. For two years after the war the church had only a supply pastor. The membership at that time consisted of only 16 men and 20 women, all white. In 1879 the church building burned. This unfortunate happening together with the epidemic of yellow fever in 1878 almost dealt the church blow but within two years the church was rebuilt. In 1884 the church passed from a mission station to a self-supporting organization. It is not possible in this brief article to mention the names of the faithful pastors who served during all of these years. Dr. P. I. Lipsey was pastor of the church in 1890. At that time there were 148 members and the church was "expending annually more than \$1800.00 for Christian work."

A Baptist Young People's Union was organized in 1894, the first in the State so far as the records show. Marked progress in the development of the church was noted at the beginning of the twentieth century. From 1918 to 1930 the church was wonderfully blessed under the ministry of Dr. J. C. Greenoe. The first Primary B. Y. P. U. now known as the Story Hour was started by Mrs. Greenoe in this church. Dr. W. H. Morgan came to the church in 1930 and guided the members through the depression era. During the pastorate



**Dr. D. Swan Haworth, Pastor
of the First Baptist
Church, Vicksburg, Miss.**

**"PRESENT HISTORY INDICATES
PROGRESS"**

The total membership of the First Baptist Church of Vicksburg as of July 14, 1941 is 1469. Of this group 1083 are resident members. The average attendance in Sunday School from January through June of this year is 481 and the average attendance for the Training Union during the same period is 158. It is interesting to note that the average attendance of the Sunday School is more than the total enrollment of the school prior to the construction of the educational building. The church

of Reverend Wallace R. Rogers the new educational building was completed at a cost of \$30,000.00. This marked the beginning of a new period of growth and of advancement. In 1938 this church was one of two in Mississippi that received more than 100 members by Baptism. Our heritage is indeed rich and glorious.

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I have just closed a most delightful and successful meeting at State Line, Miss., and I am constrained to write just a few words about my experience and the Christian progress in that fine community which I enclose and trust it will find a place in the Record, for which I shall be grateful.

You know, it is wonderful to find, as a Layman, much realistic co-operation from the church in saving souls and it is this sort of Christly cooperation which means so much to one like myself, rather inexperienced but powerfully willing and anxious.

Sincerely,

AUBERT C. DUNN
BR

Teacher: "Willie, did your father write this essay?"

"No, ma'am. He started it, but mother had to write it all over again."

employs four full-time workers which includes the sexton, the office secretary, the educational director and the pastor. An organist and choir director is also employed.

30 per cent of all funds coming into the church is given through the Cooperative Program. In 1940 this church stood third in the State in gifts through the Cooperative Program and fifth in total outside contributions. At the present the church is sponsoring two mission Sunday Schools and by use of the radio is able to minister to thousands of people in the surrounding territory. The Sunday morning worship services are broadcast over radio station WQBC and there is also a radio devotional every Tuesday morning. There have been only seven Sundays in the last two years when the church has not had additions to its membership. The budget of the church, including the building fund, is \$17,000.00. The financial report for the first nine months of the present fiscal year shows that approximately \$15,000.00 has passed through the church treasury. In recent days a church library has been started. A group of consecrated members working in co-operation with God has made possible the above report and we give to the Lord the credit for all that has been accomplished. Our motto is "This church can do all things through Christ." This we sincerely believe and endeavor to practice.

SALUTING VICKSBURG

Several columns of this week's issue are dedicated to Vicksburg.

In view of the fact that the Baptist Record is now printed and mailed in Vicksburg, it seemed only fair that the more than 68,000 readers of the Baptist Record (approximately 23,000 circulation) should be made better acquainted with the historic city of Vicksburg. So in other columns will be found information about Vicksburg as a City, Vicksburg's Attractions For the Tourist and a History of the Baptist Churches of Vicksburg.

The Baptist Record has always been welcomed to the towns and cities of Mississippi, but none have ever been more cordial than Vicksburg. We were not able to see all the business houses, but of all those seen, only one failed to cooperate in getting out this special edition and he promised an ad in January when he felt that the ad would be more valuable to him.

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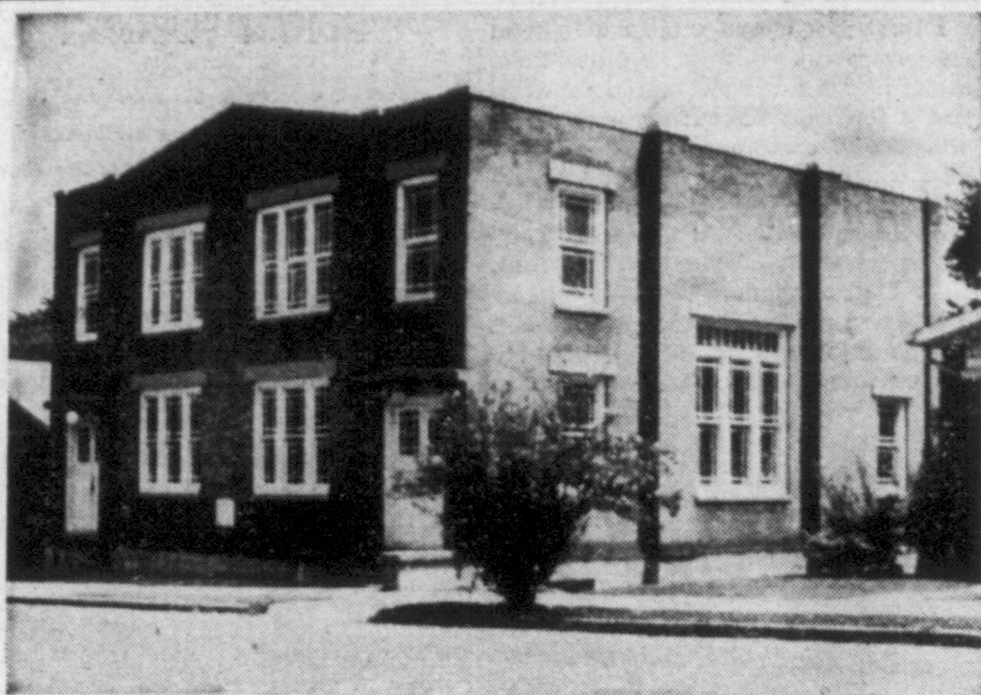


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HISTORY OF BOWMAR AVENUE CHURCH

The Bowmar Avenue Baptist church was an outgrowth of a division in the First Baptist church in 1898 during the pastorate of Rev. J. S. Hutchinson. Forty-seven members were granted letters of dismission from the First Baptist church on the resignation of Rev. J. S. Hutchinson, and organized themselves into the Calvary Baptist church on April 8, 1898, with Rev. W. A. Hewitt, then a student in Mississippi College, as the first pastor. They worshipped for a while in a small hall on Cherry street until late in 1898 a house of worship for the new congregation was erected on the corner of Clay and Adams streets, with the assistance of the state mission board. A change of location was found desirable and after mature deliberation the Calvary church, with a membership of 181, was dissolved on October 5, 1913 with the understanding that a new church would be organized for Baptists in south Vicksburg.

The ministers who have served as pastors are: T. W. Green, 1913-14; J. M. Metts, 1915-1919; J. E. Kinsey, 1920-21; A. D. Muse, 1922; E. A. Bateman, 1923-1925; M. J. Derrick, 1926-1928; H. G. Busby, 1929-1930; J. L. Boyd, 1931-1936; J. M. Cook, 1937-40; Paul H. Cranford, 1941 to the present.

On February 5, 1941 the Bowmar Avenue Baptist Church extended a call to Rev. H. Cranford. This call was accepted, and Brother Cranford was given a most cordial reception as he entered his new field of work. The pastorium had been completely redecorated for the occasion.

During this brief period many changes have taken place. Almost immediately work was begun to beautify the church building. The coal furnace was removed and plans are being made for a modern gas heating system to be installed in the early fall. This provided more room in the basement, which has been done over in white and brown, and is being used for Sunday School and B. T. U. assembly room. Some changes have been made in the Primary department, and all class rooms throughout the building in all departments have been painted. The main auditorium has also been repainted. At the present time funds are being raised for some needed repairs on the Baptistry. When this work on the Baptistry is completed,

PASTOR BOWMAN AVENUE BAPTIST CHURCH



REV. PAUL H. CRANFORD

the church building will have been put in excellent condition.

The Spiritual life of the church has developed remarkably. There have been 23 additions to the church, seven of these coming by profession of faith and baptism. The Sunday School and B. T. U. are both progressing nicely, and the midweek prayer service has proven to be a most interesting meeting, with never less than 75 in attendance. The men have organized a brotherhood, and the spirit of fellowship among them is exceedingly fine.

Another step forward has been made by the adoption of the Every Family Plan for the Baptist Record. The total membership of the church numbers 347 with approximately 250 of these being resident members.

The church seems to be facing a bright future, and definite plans have been made for a B. T. U. study course and a revival. On the fifth Sunday in August, the Pastor's brother, Rev. David Cranford of Charleston, Miss., will begin a two weeks revival, with Elmer Bearden, a Mississippi College student in charge of the song service.

Confident that God will continue to bless them, this church goes forward into a new era of work in His name.

WHY PRINT THE RECORD IN VICKSBURG

A few of our readers have asked why The Baptist Record is being printed in Vicksburg instead of Jackson. The answer is because we were able to get a better price on the printing. Based on a weekly circulation of 23,000 (we have approximately that now) the yearly savings between the Jackson price and the price now paid amounts to \$7,066.05. This amount would pay the yearly salary of 8 missionaries on the Foreign Mission fields.

Included in the above amount of estimated savings is the amount saved in using the present cheaper grade of paper instead of the book paper formerly used.

But to compensate for the change in grade of paper we have slightly enlarged the size of the Record. It is now approximately one-fifth larger than before.

Probably a dozen of our readers have complained to the writer because the paper is no longer stitched. However, most of our readers take a daily or weekly paper printed on a still lower quality of paper which is not stitched. If we can read a daily paper seven days a week without stitches, why not the Record once a week?

With the present price we will be able to put money into the Cooperative Program if our readers will help us get our circulation up to 25,000. Many who read this article could get 5 or 10 subscriptions. Just 400 people sending in 5 subscriptions or 200 sending in 10 subscriptions would get us to the 25,000 mark. For the sake of the Cooperative Program, the work of the local church and The Baptist Record, send in that club now.

And clubs of five are only \$1.35 each. Clubs of ten are just \$1.25 each.

—BR—

Tommy was asked the difference between prose and poetry. He pondered a while and then said, "There was a young man named Rees who went into the seas to his ankles." "That's prose," he explained, "but if the water had been a few inches higher it would have been poetry."

"THE ANTIOCH BAPTIST CHURCH"

It was impossible to find a written history of the Antioch Baptist Church. Some information has been gathered by the pastor, D. Swan Hawthorn, from some of the present members of the church. These reports indicate that the church has been functioning for something like a 125 years. One of the members of the church, Mr. Bruce Goodrum says, "My earliest remembrance of the old Antioch Church was in the early 1880's. I don't remember the exact dates of the deed to the property or when the old church was built but I heard my father say on one occasion when the ownership of the property was in question that he had straightened it all out and told me that it was deeded to public worship a little over a 100 years ago by a man named Hilderbran. It was about 25 years ago that I heard my father make this statement. The building now standing on the old Antioch property was constructed about 1887. Some of the pastors that I remember were Bros. White, Lee, Edwards, Bolls, Ellis, Nelson, and Greenoe. It would be unfair not to mention the women who worked so faithfully during the early days of the church trying to maintain a Sunday School and keep the work moving. This was no easy task in the horse and buggy days when most of the people lived several miles from the church."

Mrs. W. W. Cotton, one of the active members of the church, states that about 30 years ago a Sunday School was organized in what is known as the Wayside community, some two or three miles distant from the old Antioch church. As time went along it seemed advisable to have the preaching service in the new Sunday School building at Wayside instead of the old Antioch church since the former was more centrally located. For a while the services were held once a month in the former location and once a month in the latter location. But for almost 20 years the services have been held entirely in the newer building. The present resident membership of the church is about 110 and the church is actively cooperating in all pases of denominational endeavor.

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CALVARY BAPTIST CHURCH Vicksburg, Warren County, Miss.

"ITS BEGINNING"

Calvary Baptist church grew out of the insistence of a member of the George Truett's church in Dallas, Texas, who happened to be visiting in the community and persuaded the pastor of Bowmar Avenue Church to come out and hold a meeting on the lawn of the Emrick home. Just before going back to Texas Mrs. Goen had seen a Sunday School begun in the old log store building at the triangle of the Old Highway 80 and Highway No. 3.

A need of leadership was filled by a ministerial student of Mississippi College, E. R. Pinson, who came each Sunday for the payment of his bus fare only. Literature was donated at first by the Baptist Sunday School Board of Nashville, Tenn. This was in the fall of 1935 and though the old building was leaky there were always enough dry spots to hold classes. The next summer, 1936, another revival meeting was held by a state worker, Bryan Simmons, and following this meeting the pastor, though not formally called as such, arranged for a religious census and on July 12, 1936 arranged a program for the organization of a church. Those assisting Brother Pinson were Dr. M. O. Patterson of Clinton, Miss., Rev. J. L. Boyd of Bowmar Church and Rev. Wallace Rogers of First Church in Vicksburg.

At the close of this program forty members presented themselves with letters in hand, Brother Pinson was called as pastor and church officers were elected with Mrs. Eva Davis church clerk and Edgar L. Gibson as treasurer.

With the approach of winter it became necessary to hold meetings in the homes of members pending the erection of a church building. Pledges for fifty dollars with which to buy a lot were made and the work of demolishing the old building began. However no meeting was ever abandoned in any kind of weather. One of the members, A. S. Davis, drew the church plans with an economy that used every available piece of material taken from the old building and this, with a gift of \$100 from the State Mission Board, the members working together, the job was completed on February 7, 1938.

In the summer of 1938 a revival meeting was held with Dr. J. M. Cook of Bowmar Avenue preaching and in 1939 with Rev. Wallace Rogers of the First Church, while Brother Pinson remained as pastor until October 1st, 1939.

There were three Baptist Training Union Directors during this period, Mrs. Eva W. Davis, T. E. Briscoe and Edgar L. Gibson; three Sunday

School Superintendents, Dan Emrick, C. A. Hill and A. S. Davis. After the removal of Brother Hill, A. S. Davis and H. H. Bolls were ordained as deacons to serve with Dan Emrick already ordained. Four class rooms were maintained as departments for Cradle Roll and Beginner, Juniors, Intermediates and Young People and Adults.

The church work became self supporting before the completion of a building and no debt was incurred at any time. Vicksburg pastors and workers were always interested in the work at Calvary church, helping in any way possible when called upon. Early baptismal services were conducted at the pool in Sweat Lake before this was demolished.

Though it is not old enough to have become an historical landmark. Calvary church, located on Highway 3, six miles east of Vicksburg, fills a definite need in a community long unchurched. This place was long known as the Old Log store community but the store is no more. Crumbling into ruins, with a past history far from glorious, the old building furnished material that went into the church building.

On October 1, 1939, on the regretted resignation of pastor, E. R. Pinson, J. C. Murphy was called as pastor. Church membership at that time was eighty-four with a Sunday School enrollment of sixty members. The church was entirely self-supporting with two services each on 2nd and 4th Sunday of each month, Sunday School and BTU every Sunday. In 1940 mid-week prayer service was begun—the pastor driving over from college to conduct the service. The only change in church officers was the election of H. H. Bolls as treasurer and Mrs. Dave Ellison as BTU director.

The Sunday School sends its offerings one Sunday each month to the Baptist Orphanage in Jackson, the church subscribes to the 5000 (Now) Club and the Cooperative Program AND EVERY HOME REPRESENTED IN THE CHURCH, RECEIVES THE BAPTIST RECORD EACH WEEK. Recently a new piano and two handsome chairs were added to the equipment. Goals for the building are the refinishing of its walls and class rooms, besides the first mission of reaching lost souls.

The second successful BTU study course was held recently with four ministerial students assisting the pastor in teaching the various books. Rev. Gordon Sansing of Pelahatchie held a very helpful revival in June. Since the coming of Brother Murphy the membership has reached 112. Two baptismal services have been held this year in the First Baptist Church, the last with eleven candidates.

There are numbers of non-Chris-

History of Vicksburg

Vicksburg's strategic location, commanding the commerce of the lower Mississippi Valley, together with its importance as a natural gateway between the Southeast and the Southwest, has contributed immeasurably to Vicksburg's steady, consistent growth from a busy river port of 5,000 people in 1860, to a thriving, progressive and beautiful city of today, with a population of approximately 25,000.

When the flame of war swept the country in 1861, Vicksburg became the center of vital interest to Federals and Confederates. Many heroic assaults upon its rugged heights by the Union forces were repulsed with heavy losses. So impregnable did the city seem that it was called "The Gibraltar of the Confederacy." Only after a 47 day siege was it surrendered on July 4, 1863, by its gallant defenders. This siege is considered by an eminent British military critic as one of the five decisive battles of modern times. General Grant said: "When Vicksburg fell, the fate of the Confederacy was sealed."

In 1927, during the most devastating flood this country has ever known, when the Mississippi River and its tributaries were overflowing thousands of acres of land, driving people from their homes and completely inundating many cities, Vicksburg again stood out as a "Gibraltar," and furnished a place of refuge to many thousands of people, as well as livestock, from all over the lowlands. In Vicksburg was found not

tians yet living within a few miles of this church, as well as indifferent church members but on preaching days the church is almost always full for all services. Some of the young men are serving in the army, air corps, and navy as well as at the camps.

Successful Daily Vacation Bible Schools have been held for the past two years, the pastor and his wife being assisted by other workers in the local church or a helper from the ministerial department at Mississippi College. One of the celebrities who has spoken from its pulpit, is Dean Chester Swor.

MISSION STUDY

In each Junior G. A. Camp, four periods were given over to Mission Study. During these periods three books were taught and the girls who had been divided as equally as possible. Among the teachers, learned about various missionaries listed in "The King's Own," about some of our work in Japan in the book, "Strong Hearts of Japan" or something of the great needs among our neighboring people the Mexicans, in "Jumping Beans."

The teachers tried to show the girls that Mission Study is more than just another class to be attended so they could add another seal to their certificates. Pictures, curios and other things were used, and the girls were made to understand that missions is not something in which only adults can have a part. Each girl, even before she reaches her teens, may be "missionary minded," and do her part to perform that task of telling the story of Jesus to a needy world.

EDNA RUTH REA

BR

As he was drilling a batch of recruits the sergeant saw that one of them was marching out of step.

Going up to the man as they marched, he said sarcastically:

"Do you know they are all out of step except you?"

"What?" asked the recruit innocently.

"I said they are all out of step except you."

"Well," was the retort, "you tell 'em. You're in charge."

only a place of safety, but a point from which relief work could be directed to the surrounding country for many miles.

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Report of the Activities of the

MISSISSIPPI BAPTIST HOSPITAL From July 1, 1940, to July 1, 1941

Because of present conditions Christian hospitals everywhere are endeavoring to obey His bidding. Our own Mississippi Baptist hospital has heard His voice speaking to us, it has also heard the cry of the orphan and the pitious wail of sorrow and is seeking to render every aid possible. A brief account of this past year's service is herewith presented.

We have admitted to the hospital 5,346 patients. We have had 556 births and 195 deaths.

Almost every day of this year we have been filled to capacity. There have been times when we have had to ask the doctors to discharge some patients who could be carried home, in order that we might admit others who knocked for admittance and needed hospitalization so badly. Never in our history have we been able to care for as many worthy cases free of charge as we have this year, and our free work would be unbelievable were it not for the figures before us.

We have cared for 123 children from the various orphanages in Jackson at a cost of \$1,992.30.

The work we did for the Green Foundation patients amounted to \$4,951.00. Since the erection of the new annex in 1938, we now have 40 beds for colored patients. We find that this floor has been a paying investment. We have many, many colored people who come and pay their bills promptly. On the other hand, we have not been unmindful of the needy of their race and our free work for the colored folk amounts to \$6,227.85. They are deeply grateful.

We have taken care of 32 ministers and several missionaries at the cost of \$2,126.85. This does not include ministers' families. We appreciate the cooperation of our preacher friends all over the state and we are glad to render them every service. Our free work for all causes this year amounts to more than \$83,000.00.

We have received from the Baptist of Mississippi, that is the co-operative program, \$817.91.

We have had six rooms furnished by interested friends at a cost of \$900.00. There are many more rooms that could be taken for \$150.00 each which could be dedicated to some loved one, and surely no finer memorial could be given to anyone.

With all our free work, we are still able to meet our bonded indebtedness and "to pay as we go."

More room is needed badly, will you not pray with us that God will put it into the heart of someone who is able to make a donation that will help us to build another fifty rooms.

Our training school of 83 white nurses and 13 colored girls is progressing splendidly. We graduated 24 in May and nearly every one of them have been placed in good jobs. Two of our girls are now attending the assembly at Ridgecrest.

We wish to express our appreciation to every member of our Board of Trustees who are so very interested in our work and who are planning daily for a bigger and better hospital that we may do even more for our Lord and Master. Also to Brother McCall and his co-workers for their cooperation at all times.

Respectfully submitted,
KARENZA GILFOY

FINANCIAL SOUNDNESS OF RELIEF AND ANNUITY BOARD

Concerning the financial soundness of the Relief and Annuity Board, Dallas, Texas note the exact words of its Actuary George A. Huggins, Philadelphia:

"Annuity Board officers are experienced men chosen by the Convention because of proven executive ability and integrity. Actuarial reserves wholly adequate. Activity of Board includes administration of

numerous plans, each of which must pay its own way. Many plans are now completely funded. Others have definite program for complete funding portion of plans not at present completely funded. Unprejudiced examination of past history and present set-up of Annuity Board will prove stability as an institution."

Every Baptist church and every Baptist pastor in the state should be members of the Ministers' Retirement plan. If your church has not joined the plan, do so in August. For fur-

ther particulars, write me. If your application is ready, send it in and I will forward it to Secretary Thomas J. Watts in Dallas.

D. A. McCALL, Executive Secretary
and Treasurer, Jackson, Miss.



HEALTH

How to Get It and How to Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system pure and you may have health and strength to gain and enjoy happiness, success and length of years." But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for Science plainly teaches you that your liver, which is larger than all of the other glands of the body combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure.

How Does the Liver Purify?

Physicians tell us that the liver destroys, or renders harmless, poisons such as uric acid and other toxic waste matter that is normally formed in the tissues, and also prevents the formation of poisons in the bowels by manufacturing a greenish-yellow, bitter fluid called bile, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is purgative and indirectly antiseptic or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day—it is Nature's Purgative. It is your bile that keeps your bowels pure, clean and free from excessive fermentation (gas) and putrefaction. Remember that putrefactive germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction to produce poisons, or toxins. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant your bowels stop acting regularly and the contents become a breeding bed for the germs of fermentation (gas) and putrefaction. These poisons, (called toxins), are gradually absorbed into your blood and if the quantity be more than the liver can destroy, may circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, skin, kidneys, and every vital organ of your body. Your doctor calls this "intestinal toxemia," and tells you that your system is "toxic," or, if mild, "bilious."

Functions of Gall-Bladder

In 24 hours your liver manufactures about 3 to 4 teacupful of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unite to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary bladder. About three hours after eating, when the food is passing from the stomach into the intestines, your gall-bladder should begin its contractions, thus pumping the bile into the small intestine where it is mixed with your food. Bile is also an essential digestive fluid, aiding in the digestion and ab-

sorption of fats and oils. Its absence inevitably causes bilious indigestion, so common in hot climates.

Nature's Danger Signals

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels, you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant (halitosis), your tongue coated, a bad taste in your mouth, your coffee (and tobacco) lose their natural flavor, your food does not agree with you; you may have heart burn, gas, or fluttering around the heart, dizziness

contraction of the gall-bladder and the upper intestine (duodenum), thus promoting the expulsion of bile from the gall-bladder and bile ducts into the small intestine and thence through and out of the bowels. When you take Calotabs you know that you have taken what the doctors call a cholagogue or bile expelling medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestine and large intestine or colon is thoroughly cleared and washed clean and pure, and you can see and feel the bile in the stools. (Bile causes a slight burning sensation and a bright yellow or greenish yellow color.) Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you wish and go about your work, or pleasure.

*NOTE—If the stagnation of bile is caused by the pressure of a tumor upon the gall duct, or by a permanently impacted gallstone, only a surgical operation can remove the cause. But the common cause of stagnation of bile is the accumulation of catarrhal mucus in the gall-bladder or gall-duct. This mucus may be expelled by Calotabs. The mucus is caused by engorgement of the liver, usually the result of over-indulgence in highly seasoned foods, or stimulating drinks. Calotabs help to relieve this engorgement.

Formula and Action of Calotabs

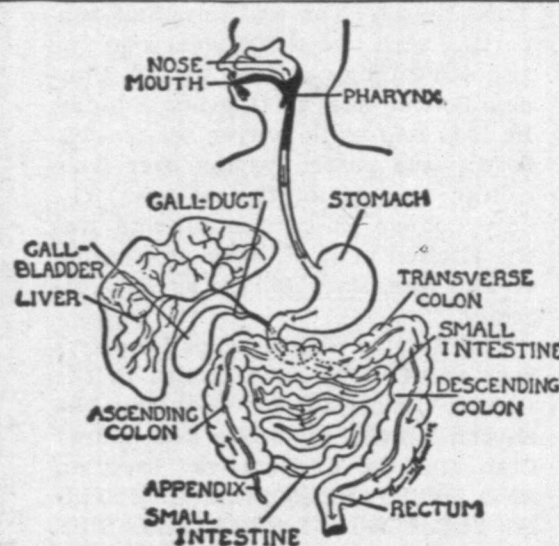
The formula of Calotabs is designed to make Calomel-taking a pleasure, to obviate the necessity of following it with a dose of Epsom Salts, and thus make it just as pleasant and safe as any other purgative. Calotabs are composed of a thoroughly purified and refined calomel combined with assistants and correctives. The calomel acts as a "cholagogue" or bile-expeller; is diuretic to the kidneys; and antiseptic (prophylactic) to the bowels, discouraging the growth of putrefactive bacteria and gas formation. The assistants act like salts, washing the calomel out of the system, preventing its accumulation and any danger of salivation. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs (and water) therefore, give you the combined effects of calomel and salts without the nausea, sickening and griping effects.

When You Need Calotabs

Unwholesome foods and drinks, or over-indulgence in good foods and beverages, especially meats, alcohol, coffee, tea and tobacco, cause engorgement of the liver with stagnation of bile, and intestinal toxemia. Colds with their toxins, bring about a similar toxic condition. Hot summer weather, overwork, mental strain, irregular habits, and lack of sleep tend to make the system toxic.

Whenever you need a thorough cleansing of the food canal, as in colds, constipation, bilious indigestion, sick headache, engorgement of the liver and its allied organs, the stomach and kidneys, you will find Calotabs a most dependable and effective eliminant. Millions of Calotabs have been used annually for twenty years. You need have no fear of using them as directed.

Calotabs are quite economical—only 25 cents for the family package; 10 cents for the trial package, at your druggist's. (Advertisement.)



Study the above drawing for a few minutes. Notice particularly how the bile flows from the liver into and out of the gall-bladder and thence into the small intestine which it enters at a point just below the stomach. A cut-off valve prevents the return of the bile from the intestine into the gall-bladder. The gall-bladder is the pump for the bile, acting like the bulb of an atomizer.

or blind spell; you may be troubled with belching or frequent passages of gas from the bowels; the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep.

In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow or bilious; dark rings may appear under your eyes, you may feel lazy, dull and irritable or blue and melancholic. You may have frequent colds (catarrh) or dull headache; your bowels stop their free, full and natural action; you have constipation, gas, putrefaction and self-poisoning or "intestinal toxemia," as the doctors call it. This group of symptoms is referred to in the South, as "Torpid Liver," but apparently a better expression might be Torpid Bile Flow.

NOTE—If the above symptoms are very mild, they are called bilious; if severe, "toxic." Some may be of nervous reflex origin.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we help Nature start it again? The answer is: Take Calotabs at bedtime and drink water freely the next day. This formula is designed to increase the force and frequency of